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(T. P. S.)

VOL. IV.

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WHY IS THEOSOPHY TRUE?

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WHY IS THEOSOPHY TRUE?

WHY is Theosophy, to my mind, so necessarily true? I come into the world and find myself surrounded by fellow-beings in an infinite variety of circumstances. They vary in character, abilities, position in life, &c., &c. They, like myself, are subjected all their lives to diverse experiences by which they learn. This must be for a purpose. This life must be a school preparing each of us for some other state. Now at first sight it seems as though the world came into existence for man's use, and only to develop the human race, for all things in it appear to contribute to his necessities. Then whither does he tend? Man has the imaginative faculty which animals do not appear to possess. This faculty is of a spiritual nature. The best of men have less of the animal and more of the spiritual in them. But it is evident that the world does not exist for the best of men only, for they are the very few, and are not appreciated by the many. Then why are they the best of men in a life-time? Why are some better than others? Because they, the best of men, are more highly-developed than the rest. When and where did they so develop, that they have come into the world with better natures than the majority? Again, some display genius in some art, while others have no taste whatever in that direction. But we have a knowledge that there is such a thing as justice, and we obtain that knowledge from the spiritual part of ourselves, our conscience. If then justice exists, the better of us could only have become developed by having overcome the difficulties that the weaker and more foolish, *i.e.*, the more wicked, should be endeavouring to overcome in their present life. Then these higher natures must have formerly had experiences, in which they have been stronger than their fellows, under circumstances similar to those in their present life. They must have had a body in which to function in some former life, a body in which they had an opportunity of to some extent destroying their lower animal tendencies, and developing the more spiritual part of their natures. If this is so, a character, or individuality, must go on developing through many lifetimes in order that the individual may become perfect. Then the human race tends towards perfection, as we can see in daily life. But "history repeats itself". Modes of thought come again into the world centuries after they have disappeared. Why so? Perhaps the same entities are born again into bodies. Where they left off in a former earth-life, they would probably begin again in another. It must be this which produces progress in the world. A man who had much studied any particular subject in a

former earth-life world assimilate it more readily when he returned to earth, and would here go on making further progress. In that case what would be the probable result of a man doing his utmost in any one life-time to destroy his lower nature, and to cultivate his higher spiritual nature? He would in his next lifetime begin where he left off in his last. His tendencies would remain the same, having been given an impetus towards the good. This process being continued through many lifetimes, would necessarily in time destroy the lower animal tendencies in the character of the entity, until at last it would no longer require a body in which they might function. And further, in proportion as its animal nature was destroyed, its spiritual faculties would become more and more developed. Moreover, we find much apparently unjust suffering in the world, but we also see much injustice. What other plane can be more suitable for the exact punishment of former evil thoughts and actions than this our earth-life? "That which ye sow, that shall ye also reap." How, when and where? We find it is the nature of man to aspire, but that he is never satisfied with that which he has acquired, but strives for more, and still continues dissatisfied. Now, if he is for ever advancing, or rather evolving, towards a certain goal, such a position would fully account for his aspirations. So long as these aspirations are concentrated on things perishable and earthly, they fail to satisfy, however much he may gain, but we find the good man, whose desire is towards all that constitutes goodness, become happier, because he is probably evolving in the proper and more natural direction. Now as to the animals—the higher orders distinctly display some character, but their higher intellectual and moral perceptions are not yet developed. They too may be evolving on a lower plane than we, and in the same direction. They too vary in degrees of intelligence and in disposition. Their bodies are suited to their needs, for these seem to be the expression of their mental capacities, as ours are for us.

As Spenser says:—

> "For of the soul the body form doth take,
> For soul is form, and doth the body make."

If man shows affection, an animal often displays the same quality, and that quality is spiritual in its nature.

If the human soul is struggling towards perfection through successive re-births on this earth, it is trying to reach something higher and more perfect than its present state as man, it is in a transition state, and if it has much in its character of the spiritual, while the lower animals have but a very little of that quality, then we might reasonably expect to find some men in whom new senses are beginning to develop, such as clairvoyance and things of that sort. We might also expect to find that the world would occasionally produce beings who have become almost, or quite, perfect men,

and who would have those new senses developed and be to as us Gods. Their knowledge would be of a spiritual sort, and as such, they would not be so chained down to the limitations of matter as ordinary men. But if for any reason to help mankind, they chose to display any extraordinary phenomenon, and were able to do so by a deep knowledge of the laws of Nature, it would be no miracle, whatever the ignorant might call it, any more than a clock would be to a horse.

They would doubtless enunciate great truths that would be very apparent to good men, and would appeal to the better natures of all. These truths given to the world, would live, and would be for long ages associated with the names these beings were known by on earth, however disfigured and mythical their personal histories might ultimately become.

While these beings were on earth, they would attract towards them persons sufficiently developed to appreciate their teachings to a very great extent.

But such a Master, being no longer with his disciples, and they, knowing themselves how true His teaching had been, are fired with enthusiasm to benefit others by the spreading of it. But where is the disciple able to find receptive pupils? Each man he instructs gives to it his own colouring. This man, by the aid of a little Truth, and the addition of a great deal of his own rendering of it, becomes in his turn a teacher. A priesthood is formed. The followers of one teacher ultimately fight against the followers of another, each claiming to know the exact Truth. Indeed the whole affair would possibly collapse, were it not for the fact that a ray of truth is still able to penetrate the ceremonial clap-trap.

I came to the conclusion that the world does not exist for the best men only, they being but the few. Then why should the physical exist for man, alone? Why should not all living beings be also evolving towards higher planes?

Another thing is quite certain to my mind, that whatever exists in actuality in the present, must have always existed in potentiality in the past. Therefore any instant of time, as relating to any object, is the form it assumes at that particular point in the cycle of Eternity.

To return to re-incarnation—we find good people labouring amongst the degraded with little success. If the above suppositions are true this would be the case, for if these degraded ones had been bad people in a succession of former lifetimes, it would take more than one life to give them a better direction. Then how entirely so-called fate must depend on former action. Then, all that is, is just and right. Then sin is Nature thrown out of harmony, and Nature sooner or later adjusts it by punishment. This adjustment being also instruction, by which Nature teaches us not again to violate her Law. This shows me why I should return good for evil. If a

person injure me, he disturbs this harmony, and if I retaliate I also disturb this harmony, and shall assuredly be punished for it.

I fancy that anyone if he thought seriously, might arrive at the above conclusions without any outside evidence.

But is there no outside warrant for these speculations? Yes! Theosophy tells me that all religions are one at the core, and also that they all sprang from one Philosophy. If then, a man evolves through many lifetimes towards perfection, what is it that evolves? It is not the body, therefore it must be a character, a capacity, an individuality. This Theosophy calls the "Higher Ego",* the real man, which is rooted in the Eternal.

I gather from Cary's translation of the Phaedo, that Socrates demonstrated very clearly, that in all things contraries are produced from contraries. Then if the body is perishable, the spirit is eternal. Not the lower animal soul of desires, but the Spirit, the ultimate essence, which is, Theosophy teaches, something above, in and around all.

Socrates says, with regard to life and death, that they are produced from each other, he says "From the dead, then, O Cebes, living *things* and living men are produced". So Socrates taught re-incarnation. He says further on "Our learning is nothing else than reminiscence". He also says that before we were born we had a knowledge of abstract equality, of the beautiful, the good, the just, etc. That to know this we must necessarily have had a knowledge of all these before we were born, in order to perceive them and understand them when we come again into physical life. When we meet them again we know them by reminiscence. Kant, the great German philosopher, also says, "There are a very important class of ideas which do not come by experience" (*i.e.* I suppose, since we were born) "and these are intuitions of the mind itself". Such intuitions must then be the result of former experiences of the mind which have inhered in the Higher Ego; in fact, as Socrates calls them, reminiscences.

Emerson writes of the extraordinary profoundness and precision of Kant's thinking. Carlyle remarks in "Sartor Resartus", "Death and Birth are the vesper and the matin bells, that summon mankind to sleep and to rise refreshed for *new advancement*".

"Nature", says Emerson, "has a higher end, in the production of new individuals, than security of a species—namely, ascension or passage of the Soul into higher forms." Again I find in Josephus (Whiston's translation) in the "Wars of the Jews", Book III., chap. viii., in a speech delivered by him to some other Jews, the following:—"Do you not know that those who depart out of this life obtain a most holy place in heaven, from whence, in

* Or rather, *the* Ego, with all its stored-up experiences. The *union* of its better part with the Higher Self, or Buddhi, constitutes, strictly speaking, the "Higher Ego."—[T.P.S.]

the revolution of ages, they are again sent into pure bodies". I suppose he meant into the bodies of infants. Moreover, Josephus and these Jews thought themselves on the point of death by their enemies, so that he was no doubt serious.

But how about this Higher Ego? It must be the same as the Over-soul of Emerson, the permanent individuality. Emerson says, "Our being is descending into us"; further "The Supreme Critic on the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest", which I take to be a just law of retribution for actions done in this or former lives. Nature adjusts herself. He calls this Over-soul, a Unity. If it be rooted in the Eternal it must there be a Unity, for there can be but one Eternal. "That Unity," he says, "within which every man's particular being is contained and made one with all others . . . . to which all right action is submission." "A man is the façade of a temple wherein all wisdom and good abide." "Him we do not respect, but the Soul whose organ he is, would he let it appear through his action, would make our knees bend." In his "Lecture to Divinity Students", Emerson speaks thus of Christ: "He saw with open eye the mystery of the Soul . . . . drawn by its severe harmony . . . . he lived in it, and had his *being there*. One man was true to what is in you and me. He saw that God incarnates himself in man, and evermore goes forth, anew to take possession of his world. He said, in this jubilee of sublime emotion: "I am divine. Through me God acts; through me, speaks. Would you see God, see me." Emerson says here that God incarnates himself in man, and goes forth anew. Yes, truly, re-incarnates. We see here a perfected man living in his Higher Self, to whom his body is a delusion, and who has become a vehicle of the Highest Eternal principle, as Theosophy teaches. Not that the Higher Ego of Theosophy is itself the Absolute principle, which latter is altogether unthinkable, but Theosophy teaches that this principle is the ultimate Essence of the Higher Ego. It is that root which is eternal, changeless and unconditioned. So, like Socrates' law of contraries, we have at the source, the changeless Absolute Spirit; at the other end of the scale, the ever-changing and perishable body. As I understand it then, the greatest teachers of humanity are the Beings who founded various religions. First, teaching in different times one philosophy, which has now become many religions.

But One indeed has told us how *desire* is the source of all our sorrows; how he was no longer subject to temptation; how, for the love of humanity, he occupied a human body. That by the Karmic law man must appear again and again in Earth-life, until all his earthly desires are conquered. How he, the Lord Buddha, recollected all his former lives, because they were treasured up in his Higher Self, the "Over-soul" of Emerson. He

taught us not only to return good for evil and to love all that lives, but also gave a reason for it. He taught the law of Karma, by which every man is exactly what he has made himself. Sir Edwin Arnold's translation of the definition is as follows:—

"Karma—all that total of a soul
Which is the things it did, the thoughts it had,
The 'Self' it wove with woof of viewless time
Crossed on the warp invisible of acts;
The outcome of Man on the Universe.
* * * * *

Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

It will not be contemned of anyone,
Who thwarts it loses, and who serves it gains:
The hidden good it pays with peace and bliss,
The hidden ills with pains.

It seeth everywhere and marketh all,
Do right—it recompenseth! Do one wrong—
The equal retribution must be made,
Though Dharma tarry long.

It knows not wrath nor pardon; utter-true
Its measures mete, its faultless balance weighs;
Times are as naught, to-morrow it will judge,
Or after many days.
* * * * *

Such is the law which moves to righteousness,
Which none at least can turn aside or stay;
The heart of it is love, the end of it
Is peace and consummation sweet. Obey!"

How shall I venture to discuss a Buddh? Far be it from me to do so from mere idle curiosity. The lower principles have altogether ceased to exist in such a glorified being, except the body It uses, which is within the higher principles then animating that body. Emerson says, relating to Christ, "The heart which abandons itself to the Supreme Mind finds itself related to all the works of the Supreme Mind. It has come from our remote station on the circumference into the closet of God. It sees causes." The Buddh was asked, "Is there an ego?" He replied, "Surely I was an ego, but now have ceased to be such". This refers to the lower personal ego. Living in His Higher Self, he saw the centre or First Cause, which is in all things. The Divine shines through Him. He is represented to have said that when a man becomes a Buddh "The Universe grows I". The idea is given in the remark of Christ, "I and my Father are One", *i.e.*, I am one with the First principle which is in all things. At-one-ment,

materialized into the vicarious atonement. The emblem that was known in the East ages before the commencement of Christianity was the Man on the Cross. As Pythagoras and others have shown, the sign of the Cross always represented Divinity, the source of all things. It was the Egyptian sign for Life, the sign of Venus, as source of life, &c. The man sacrificed on the Cross was typical of a man becoming a Buddh. The man voluntarily sacrificing himself to the God, the man-nature to the God-principle. No personal God, of course; but that only which Is, the Absolute and Unconditioned.

Strange to say, whilst writing this I have been struck vividly for the first time with the significance of the Christian parallel. A man becomes a Buddh because he is overwhelmed with the fearful spectacle of human suffering; not in order to escape from it himself. His desire is to help the World. A willing sacrifice is this "Man on the Cross". Some may urge that crucifixion was the Roman capital punishment. The Romans may have seen the symbol and have materialized it in another way. Be this as it may, it has been amply proved that the Man on the Cross came from India.

If the Buddh of this age, and the Christ of the Christians are reputed to have wrought miracles, I see no reason to doubt it. Emerson says, "The heart which abandons itself to the Supreme Mind will travel a royal road to particular knowledges and powers"; and further on he says—"The word Miracle, as pronounced by Christian churches, gives a false impression; it is Monster. It is not one with the blowing clover and the falling rain."

But an old man cannot again become a child in a re-birth. Yes, he can, in the same way as an early dawn will become as bright a noon as that of yesterday. Theosophy shows that intellect and all the other higher principles grow into a child exactly in this gradual way, and that after middle life they turn slowly towards the subjective.

But very often an infant takes after its parents. Yes, says Theosophy, because the evolving entity, returning from a state of subjectivity in Devachan, is attracted to those persons who have certain characteristics in common with itself. I am told that in the Greek Church version of the New Testament the reply of Christ about being born again was, "The spirit goeth *where* it willeth . . . so is every one who is born of the Spirit". The Spirit standing for, and at the source of, the Higher Ego, about to incarnate. There are plenty of analogies to re-incarnation. The wave that crosses the ocean is the same force throughout, but not the same water. A man when he awakes in the morning finds himself in a certain position in life, he is the make-up of all his other days of life, as a man when he comes into the world is the make-up of what he has been in all

his past lives. It is said that when a man is almost drowned, he sees all his past life. Theosophy and Buddhism tell us that when a man becomes a Buddh, and is in his last physical body, he sees all his past lives or objective states from the time he started on his evolutionary career.

The limited individuality of the leaves of a tree is a good analogy. They have no lives of their own, "their being is descending into them"; the leaves, men; the branches, the Higher Egos; then comes the trunk, the Source. The leaves wither and die like the generations of humanity, but from the same source they shoot out again. This analogy is capable of being carried very much further. It was such an idea, says Theosophy, which Christ wished to convey when he told his disciples "I am the vine, ye are the branches, my Father is the husbandman".

The following is the Theosophical Division of the Higher Ego, which is called the Upper Imperishable Triad:

SANSCRIT TERMS.	MEANING	EXPLANATORY.
1st. Atma	1st. Spirit	1st. One with the Absolute, as its radiation. In reality it is no "human" but the universal Absolute principle of which Buddhi, the Soul-Spirit, is the carrier.
2nd Buddhi	2nd. The Spiritual Soul.	2nd. The vehicle of pure universal Spirit. Vehicle of Atma.
3rd. Manas, a dual principle in its functions	3rd. Mind, Intelligence: which is the higher human mind, whose light or radiation links the Monad for the lifetime, to the mortal man.	3rd. The future state and the Karmic destiny of man depend on whether Manas gravitates more downward to Kama rupa, the seat of the animal passions, or upwards to Buddhi, the Spiritual Ego. In the latter case, the higher consciousness of the individual Spiritual aspirations of (manas), assimilating Buddhi, are absorbed by it, and they form the Ego, which goes into the Devachanic bliss, there reposing between each earth life.*

In the same work, p. 92, I read: "Plato teaches that when the soul, 'psuche', allies herself to the 'Nous,' (divine spirit), she does everything aright and felicitously; but the case is otherwise when she attaches herself to 'Anoia', (folly or the irrational animal soul)".

It is evident that Christ's teaching to his disciples was of an esoteric nature and different from that which he taught to the multitude. For he said: "To you it is given to know the mysteries of the Kingdom of God, but to others in parables". Nevertheless we find a few remarks of great significance. He said to Nicodemus (Gospel of St. John, ch. iii, v. 6.), when speaking about the new birth, "That which is born of the flesh is flesh,

* The above table is taken from "The Key to Theosophy", by Madame H. P. Blavatsky.

and that which is born of the Spirit is spirit". This must be the body which is born of the flesh, and the re-incarnating Ego, that which is born of Spirit.

Again in St. Luke, ch. xx., where he was asked if seven brethren, one after another married the same wife, to which one would she belong in the resurrection? He replied, verses 35 and 36, "They which shall be *accounted worthy* to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they *die any more*: for they are equal unto the angels". This implied doubtless that they only are worthy to obtain that world, when their earthly desires have ceased, as the Lord Buddha showed that life (earthly life) and death, are but the shadows of each other, and when desire ceases they also will both cease. The answer that Christ gave above can by no possibility apply to ordinary humanity in its present stage of development.

He said to his disciples "In the world ye shall have tribulation, but be of good cheer, I have *overcome* the world". He wished no doubt to show what could be done.

In that hazy strange book of "Revelation", I find, ch. iii. v. 12, "Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out". "Him that overcometh", not him that believeth in a fetish, however well the latter may subserve for a time. And such exalted ones may verily be called Pillars of Righteousness, whose teaching are the greatest hope of the race. "Go no more out"; having been out before, he will now go out no more; he has overcome, he is Buddha, they are Buddhi, emancipated ones. (See Sankara's remarks at end.)

The Buddh goes into Nirvana, which missionaries and others will persist in calling annihilation. They have been taught to believe that under certain conditions Mr. Jones goes to heaven when he dies, and with them once Mr. Jones he is always Mr. Jones, the idea of an evolving entity is far from their thoughts. They must be mightily fond of their present personalities. In our present condition we cannot realize impersonal consciousness, the latter being limited to our personality. But how can we cease to be when we return once more to the Ocean of Being? When, as Buddha described it, "The dew-drop slips into the shining sea". Emerson says of the Over-soul, "When it breathes through man's intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love". Now Carlyle says of Goethe: "In his inspired melody, even in these rag-gathering and rag-burning days, Man's Life *again begins*, were it but afar off, to be divine". Then in a Buddh, or one nearly approaching that state, we should find Genius, Virtue and Love in perfection. Buddha in his childhood astonished and confounded the most learned of his day. The same with Christ when he discussed with the Doctors in the Temple.

As to virtue, there is Buddha's memorable temptation in the forest, and that of Christ in the desert. As to love, they were both *all* love of a spiritual sort.

Poets especially seem to be imbued with the idea of re-incarnation. But they are more spiritual than the generality of people.

Wordsworth expresses it as follows :—

> "Our birth is but a sleep and a forgetting,
> The soul that rises in us, our life's star,
> Hath had elsewhere its setting."

Longfellow says in "Rain in Summer",

> "So the seer, with vision clear,
> Sees forms appear and disappear,
> In one successive round of strange
> And endless change,
> From birth to death, from death to birth,
> From earth to heaven, from heaven to earth."

Emerson seems to have been saturated with this idea, and Percival Chubb writes of him: "Emerson's alliance with the 'brooding East' is (always remembering his strain of Western energy and practicality) more than emotional; he is, in certain higher reaches of his thought, almost a Brahman; so that a cultured Hindoo may well write, 'He seems to some of us to have been a geographical mistake. He ought to have been born in India'."

It is not surprising that some of the more advanced of the clergy are beginning to perceive these truths. In "Sermons, by Mark Pattison", published by Macmillan, 1885, I read :– "Man is the sum of the units which preceded him . . . the materials and forces of the life below him re-appear in him . . . Beyond him, we can discern no higher form of life, save that which may issue from his own unfolding of the ideal man which he *carries within him*."

One hears sometimes that behind the Theosophical Society are certain Beings possessing abnormal powers. The very idea of such an announcement in a sceptical and materialistic age is considered gross superstition and labelled as such by those who are looked up to as authorities. Nevertheless it is no absurdity to Edison, who is a member of one of our American Lodges. They are called Mahatmas or great souls. They are what all men should be, and what the majority of men will, in some remote future, become. But they are still men. Their existence came about in this manner. Before the Lord Buddha departed and went into Nirvana, he gave full instructions to his Arhats or initiated disciples. On the death of their Most Holy Master, they, probably knowing it would be useless and waste of energy to endeavour to propagate these truths in their

purity, retired to Tibet, there to form monasteries and schools with the object of transmitting this wisdom to the receptive, for the good of the pupils, and the good of posterity. It was considered desirable that they should live in seclusion. This happened more than 2,300 years ago and is still the secret of the exclusiveness of Tibet *. This is a wonderful thought and fact, let alone the beautiful philosophy which brought about these circumstances. This school must have seen many empires and states rise and fall. There are now, in these days of progress and discovery, more nations in Europe, than there are Europeans, mediæval and modern put together, who have been into Little Tibet.

Not that the world has been neglected by these Masters of Truth ; on the contrary, age after age have efforts been made by this school of philosophy to test the state of progress in the West. The Theosophical Society is the result of their latest effort. But nations, like the units, must work out their own Karma, and must have arrived at a certain stage of development of thought before they can appreciate what the Masters have to teach. The Mahatmas are superhuman to us, but by no means supernatural, for how can there be anything outside Nature? The unseen can never be more than the supersensuous, although within the supersensuous there must be That which is far beyond the capacity of the human brain to think of, much less to understand.

Emerson's arguments make their existence almost inevitable, though he probably never heard of them. People express so much wonderment about the Mahatmas, but the wonder would be if there were no Mahatmas. There would at any rate be a missing link in this chain of argument.

A man may climb to a very lofty pinnacle of excellence without, as yet, becoming a Buddh, for a Buddh is infallible. They do not wish any man to believe in them with blind faith, neither do they care anything about their own personalities, so long as they are able to help the world. "They have once more given out a little of their store of knowledge." In the most authentic of the Buddhist Scriptures we are told that Buddha mentions them, preaching in his discourses, that for long ages they will carry on this work of love and self-denial, developing themselves only that they may help others, and that they are future Buddhs. They are called Bôdhisattvas in these ancient scriptures, and the latter are open to the whole world to read, at any rate to those who understand the language. Pythagoras got his learning from India, or rather from the same source, Tibet.

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* The above description is correct only so far as the Buddhist Arhats are concerned. Mahatmas, the Great Souls, or Adepts, have existed on earth since the Dhyanis incarnated in a certain portion of the Third Race. See "Secret Doctrine," vol ii, pp. 228, 284, and elsewhere.—[T.P.S.]

Buddhism and Brahmanism obtain among the thinking nations. They have more time to think in the East. There is not the keen competition and selfishness of the West, where we have this great, blatant material civilization, and Christian nations going to war with one another and asking the gentle Christ to intercede for their mutual destruction. But then the Buddhist religion is so much nearer the original philosophy than the Christian religion has now become. There are doubtless a vast number of persons above their religion, but taking Christianity in the rough, it is a self-seeking faith. The orthodox person would, and no doubt often does, say, "O Lord, save me first, then all my belongings", and after that he will perhaps condescend to pray that "all the heathen (?) in India may be brought to the true knowledge of Thee, as thou Art" or rather art not.

Worse than this there must be many thousands of English churchmen of a Calvinistic tendency, for whom Burns' "Holy Willy's Prayer", would be by no means an inappropriate address to their Divinity.

The incentive then to modern Christianity is selfishness, and it enters into the very fibres of Christian nations; they apply it also to their conduct in life, by getting as much money and cribbing as much territory from each other, and from the more unsophisticated races, as they are able.

Buddhist nations, on the contrary, taking their colouring from their religion, are mild, contented, and only wish to be let alone.

N.B.—Before Humanity, as a whole, is emancipated, the Higher Egos, which when in a body are Buddhs, will not need to descend into a material body, as we understand matter. Humanity, as a whole, will long before then, have ascended into a less dense state of matter, the potentiality of which is now in us all. The many Buddhs which will then be amongst Humanity, will only have to descend into the *then* material plane of the future.

Most men will arrive at the Buddh *state*, but the mass of mankind will not become Buddhs, because Buddhahood is the state of one who by the most utter unselfishness has become developed before the other units, to help the human race, and with that object alone. His reward, indeed, is too great to be imagined, but so long as the least possible notion of a reward enters into the mind, he *never can* reach that state, but must toil on through all the sorrows and disappointments of earthly existence.

Finally, the infinite *material* Universe is but the outbreathing of Brahmâ, and the inbreathing, when it shall cease to be, when Nature once more reposes in the bosom of the Infinite.

A wonderful study! As Mohini says: "It is the Science of Eternal Life".

A great Indian teacher, Sankara, speaking of one emancipated while in the flesh, *i.e.*, a Buddh, remarks:

"The emancipated is One, who having assimilated his soul with the Supreme Spirit is awake, without possessing any other property of that state . . . Though without possession he is always contented, though without aid he is most powerful". I recollect having read in the New Testament a description of this state, after the following fashion: "Poor, yet making many rich; having nothing, and yet possessing *all things*". Further on, Sankara says of the Emancipated One: "Though an individual Ego, he is yet the Supreme Spirit". He plainly does not mean that he is a lower personal Ego, but a body, the Supreme Spirit having manifestation in that body. "He alone is emancipated", he continues, "who, while in the flesh, does not associate the notions 'I' and 'My' with the exercise of any function of bodily organs and the rest, and who with absolute dispassion, lives in union with the 'Self'. Mark the large S. By this Self the real Self is meant, your (real) Self and my (real) Self, that Reality which is at the source of our Higher Selves. My Higher Self I can apprehend as my conscience. That Being, an Emancipated One, is a Higher Self. Elsewhere, Sankara says: "Pleasure and pain are only for him in whom the Egotism is tied to the body, but not for the sage who has severed that bond, and whose spirit is the Reality".

I observe in myself a notion of separateness. My consciousness is drawn down to my surroundings, and I create a false self.

The consciousness of such a Being as Sankara describes, is centred in Reality, the real Self which permeates all things.

W.G.W.

"Wonderful, wistful to contemplate,
Difficult, doubtful to speak upon,
Strange and great for tongue to relate,
Mystical hearing for every one;
Nor knoweth man this: what a marvel it is
When seeing and saying and hearing are done."

SIR EDWIN ARNOLD.

AN INDIAN BETHESDA.

To match the now celebrated healing waters of the Catholic grotto at Lourdes, and other similar fountains, we offer the case of a well attached to the Mahommedan mosque at Kuttai, about six miles from Tirur, Madras Presidency. Its water is said to cure any disease not congenital, and thousands of sufferers frequent the place. The following is said to have been the origin of the well. A Mahommedan who had long been ill, went to the mosque and prayed to be cured, vowing that, on his recovery, he would sink a well for the benefit of the mosque. He recovered, but failed to carry out his promise. A considerable time after, he saw in a dream a man who beat him with a cane and reminded him of his unfulfilled vow. He immediately set to work digging the well, but a little below the surface the workmen came to a masonry grave in which was a body in perfect preservation as if it had just been buried. They at once ceased digging, and the hole was filled up. The Mahommedan the next night saw in a dream the same man who had appeared to him before, and he now told the sleeper to go on with the work, for the body was no longer there. Accordingly the digging was resumed at the same place; the masonry and the body it enclosed had disappeared, and water was found at the depth of 14 feet. The healing powers of the well were first shown in the case of a leper, who bathed in water taken from the well, and was cured in a week. The fame of the water soon spread; and the blind, the deaf, lepers, and people afflicted with all sorts of diseases, flocked to the well, and were in most cases cured. Here are a few cases that have been reported. A woman suffering for eight years from an enormous swelling in the stomach used the water for 20 days, and the swelling disappeared. A Mahommedan woman of Palghat became blind: about a year after her loss of sight she went to Kuttai, bathed in the water for seven days, and so thoroughly recovered her sight that she can now thread a needle. A *dhobie* crippled with pains in his limbs was cured in six days. Many instances are reported of the cure of people possessed with devils. In one case the devil cried out (we don't know in what language) "I am off! I will stay no longer!" However, he *had* to stay, for the priest of the mosque would not let him go till he had sworn not to come back. A rich Namburi, who had been cured of some complaint, endowed the mosque with land yielding 30 paras of paddy; and a native of Cochin who had derived benefit from the waters, presented the mosque with a horse and an elephant. A correspondent, who has seen and tasted the water, describes it as perfectly clear and tasting much like the lime water in common use as a medicine. We give the story as found in the *Western Star*, of Cochin, and, while unable from personal investigation to endorse the facts stated, we do say that they are no more improbable than those of the alleged curative powers of the Pool of Siloam in the Bible, the spring at Lourdes (France), or the parish church at Knock (Ireland).

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A Sketch of Theosophy.

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A SKETCH OF THEOSOPHY.

I.

Theosophy is knowledge of that which is unknowable to our present faculties. Anyone commencing to study could not do better than make himself acquainted with the modern (and also ancient) science of hypnotism or mesmerism. The volume in the International Scientific series by Binet and Fere, followed by that of Dr. Gregory of Edinburgh on Animal Magnetism, would supply evidence enough that the hypnotic process can show in man the possibility of three distinct planes of consciousness, the one in which we move, think, and have our being, being the lowest. The second stage of hypnotism is that in which the subject becomes nearly unconscious of his immediate surroundings, but acquires the power of seeing and hearing without any regard to distance. A boy, for example, hypnotised in Dr. Gregory's presence, describes with perfect accuracy the doings of persons and the arrangement of furniture in other rooms and other houses. Another power belonging to this, the second plane of consciousness, is that of psychometry. The wife of Professor Denton, the geologist, on being shown a fragment of Cicero's house, described not only this building and the orator, but also the previous owner of it, Sully, the dictator. And from a single bone or tooth of antediluvian animals she saw, and even experienced the sensations of its body and life, many of which details Denton afterwards verified. The third plane of consciousness, known to theosophists as Samadhi, that possible only to the very elect of humanity, is better spoken of later. It is sufficient to point out that hypnotism properly studied will prove the possibility for us of a mode or degree of consciousness intermediate between this samadhic ecstasy and the consciousness of daily life, and wherein new powers of perception, reprovision, and thought arise. The problem of the theosophist is to evolve in himself permanently, what is temporary in the mesmerised subject.

Theosophy recognises seven components, or six sheaths and a nucleus in each individual man. The lowest is the body we see and feel with. An etherial counterpart or photograph of it, the astral body, is sometimes seen after death in graveyards and at the seances of spiritualists. It is then quite unconscious, and dissolves shortly in the ether, though it has important functions during life.

It may be called the third principle, the second being "life", or that physical force which, during life maintaining the molecular activities of the body, is after death assimilated by those lower organisms whose activity constitutes putrifaction. The fourth principle is that living entity, the animal soul, whose activities man has in common with the lower animals. The fifth is the thinking soul, wherein inheres the conception of "I-ness". Of the sixth and seventh it is sufficient now to say that they are a direct emanation of the Divine Sun of the Universe. It is these which obscurely (for us now) prompt philanthropy, unselfishness and the performance of duty. These are part of the soul of the world, and are not, like the others, individualized for individual men. Now the first item in death is the departure of the whole conscious six principles from the seventh, the body, which then decays. The man then sheds, as it were, the animal soul, and the lowest elements of his mind, leaving them as scarcely conscious remnants in the astral world. These have as their sheath or vehicle the astral body or filmy counterpart of the dead man and from this arises the ghost stories of all nations and times. For to certain individuals and at certain times it becomes visible, and even when not seen may be felt. But it is not the real man, whose destiny has carried him elsewhere.

The consideration of those various grades in the totality of a man which theosophists term "principles", leads us to the distinction between our *personality* and *individuality*. In common speech the terms are mixed, but very different significance should be attached to them. The individuality is the thread upon which successive personalities are strung, a new personality for every new incarnation of the individuality. But the simile of successive pearls threaded upon one string is not entirely correct. For the pearls are not of equal value, and much of each is worthless. But few of the thoughts, hopes, loves and aspirations of a man's daily life are worthy to enter into his spiritual and permanent individuality, or can represent any sort of growth. Successive lives are successive schools, and we must continue to be taught until we have learnt the lesson. Men spend their lives in the immediate present, and do little which has any bearing upon futurity, far less upon eternity.

They work and think that they may eat, drink, marry, get on, and somehow be happy, and it must often happen that at the end of life there has not been thought or done a single thing which had not for its concern, the mere temporary personality. The man's individuality has not extracted a single lesson from that life, it has not grown, and therefore *that very life* it must live again. But every attempt to do duty for its own sake fully, every act of unselfishness, every act of help to a fellow-creature of whatever kind, by these comes wisdom, by these the stature of man's individuality grows, something has been learnt, there is less to learn, less fight to be

fought in the next life, and something of the animal soul has been transmitted into terms of the human and spiritual souls.

The full assimilation of these impulses is not effected during life. After death, when the four lower principles have been cast away, whatever of permanent value has resulted from their life-activity is slowly added to the higher three. The time thus occupied is very extended, and the individual, unhampered by any of the limitations of his earth-personality, with quite freed spiritual vision is said to rest in "Devachan", the "abode of the Gods", the origin of the Christian doctrine of "Heaven". But this state of immeasurably high and clear consciousness (called Samadhi, ecstasy, or trance, if attained during earth-life) must come to an end. The aspirations during life toward ultimate truth or divinity are few, and in time satisfied. The clear devachanic consciousness dies down, a new earth-life dawns, and a new personality and new social surroundings are entered in accordance with the acquired tendencies and deserts of the individual. So the entire conditions of earth-life are the school for growth. We find our place therein in accord with Karma, the law of divine justice. The man of feeble mind has left his mind unused in his former incarnation. Let it not be objected that we have no memory of these former lives. We know that flame burns, yet have forgotten the individual finger-burnings that taught us. So in the greater matters. We have in a measure learnt the lesson, but forgotten the individual facts upon which it is founded. It is well that we should not fool away our time in the vast storehouses of dead houses. We have therefore to recognise that where we are we ought to be, and that the productive worship of this law of conscious justice or Karma is effected in the strict doing of the duties entailed by our surroundings, whatever they may be.

Theosophy states again the Platonic Doctrine of pre-existent ideas, that is it teaches that the visible world is but the clothing, the expression in matter of types pre-idealised in the Universal Consciousness. In the subjective evolution of man he therefore passes from the form to its ideal prototype, and from this inward to the divine mind and reason it expresses. The Theosophist is therefore a Pantheist, and inasmuch as the septenary man is the epitome of the universe, the Delphic injunction, "Man know thyself", meant—be omniscient. We have seen that the permanent re-incarnating individuality is a trinity consisting of Atma, Buddhi, Manas; or spirit, spiritual soul, and human soul. Theosophy defines Manas (the human soul) as the gazer upon ideas direct; and if it can, so to say, saturate itself with Atma-Buddhi, it gets thereby consciously in union with the inmost mind of the universe, with the producer of the ideas of which Manas (the higher *ego*) is the spectator and matter the clothing. But Manas is a quality of consciousness but little

active in ordinary men. We only know its lower pole as manifested in the operations of brain, its reasoning or logical pole. Its higher pole, the intuitive mind, the receiver of primary direct cosmic ideas beyond the range of reason is nearly inactive as yet in the consciousness of the ordinary man. Using the lowest pole of mind, we can perceive no more than the material universe of forms, and only so far as this can impress the material senses. Using this crude information, we can only reason upon it as fast as the material brain will permit.

It is an hypothesis of the materialist thinkers that mind is a function of matter, and varies therefore in its activity with the rapidity of the molecular changes in the brain and sense organs. To this the Theosophist replies that though the molecular activity of these organs and the brain do vary with each other and correspond, that nevertheless the activity and scope of mind do *not* vary with this molecular activity. To use the illustration of a well-known Theosophist, in childhood the senses are keenest because their molecules are most actively unstable, and the vivid and rapidly changing thought of the child indicate supremely healthy instability of its brain molecules. Yet the *power of thinking* and its depth are then least, though physical activity is at its best. Physical activity begins to go downhill after thirty-five, but mental evolution goes on for some years, and may even go on, ripening and deepening, when the poor physical body has long fallen into decrepitude.

So mind and physique do not vary as each other, but somewhat independently, *quite* independent of physical changes is the intuitive or spiritual pole of Manas, and hence its power of repeated incarnations.

The lesson is obvious. It is the aim of the Theosophist to let no thought cross his physical mind that is not worthy of permanent life, to raise his whole thinking self to the level of its highest point and thus become immortal. He will spend no energy in any thought or act of physical gratification, no energy in any gratification of that temporary personality he is too apt to regard as his all, thus in time transmuting like the alchemists, the base into the noble, undiminished. If, however, a man make no such attempt, if he never has any aspiration that may link him to his higher Ego, never any thought for others, and never any but a selfish or a sensual one, then it may happen that in time that Ego of which he has remained so ignorant, will desert him, the link will be dissolved, and the bridge to his immortality destroyed.

Therefore it is the aim of the Theosophical Society to bring about practical action on the basis of the brotherhood of men. It is not a school of magic. It does not aim at producing men who can shift furniture without touching it, or who can see their neighbour's thoughts and learn his secrets, or who can hypnotise him into given lines of conduct against

his will. Whatever occultism can be learned in the society is taught that it may have an immediate outcome in the betterment of the condition of men. Perhaps it is not at once possible to eradicate selfishness, and it may be that it transmutates into rarefied forms of itself, before vanishing. Theosophy teaches, that *in proportion as a man benefits others does he benefit himself*. Get him to believe this, and, still with his own welfare in view, he works for others. Certainly an improvement on the injuring of others, though the motive be the same.

Man has two opposite poles to his nature; of the lower one we see but too many examples around us wherever men are gathered together; of the possibilities in the other direction we know nothing, or only such as history and tradition have brought down to us in rare and isolated cases. Theosophy teaches that there is a spark of the Divine in each one, the light of which is only dimmed or lost by passion, greed and selfishness, and that until the lower nature or sense of personality is broken down by conscious effort through a long series of incarnations or earth-lives, re-union with divinity cannot be effected. Everything, therefore, which tends to emphasise the sense of personality or separateness, which feeds the lower nature, retards the progress of the Spirit towards re-union; of the objects of the Society; therefore, Universal Brotherhood stands first in order and in importance, and it must not be supposed that this is merely an Utopian dream and means nothing but a rosy prophecy. It falls upon every member of the Society to personally advance this cause, and Theosophy teaches that this can only be done by a persistent self-sacrifice, not occasionally and in public only, but through every moment of the waking life. The results of such a training are far wider, far deeper than will be at once apparent, and to clearly comprehend what these results are, we must go just a little further into Theosophical teaching.

Theosophy teaches that every man contains within himself one principle which far transcends all the others, of the nature of which knowledge is at present impossible. This is the spirit which is the only permanent and imperishable principle, and it is to the endowment of the spirit with consciousness towards which mankind is tending. The progress of thus bringing the spirit within the field of consciousness is by a removal of those material obstructions caused by selfishness and the sense of personality which alone prevent its accomplishment, and it will thus be seen why the life of the most rigid altruism is enjoined upon all who would rise above their lower natures and make progress on the path which ends in final re-union with Divinity.

One of our leaders has said: "He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man of whatever race,

nation, or creed whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered and does not undertake his defence as he would undertake his own—*is no Theosophist.*"

The body itself must be brought under the most rigid discipline, so that it may be made a means toward advancement instead of an obstacle. A broad and generous sympathy with suffering wherever it be met with must be cultivated. Every action and every thought must be in full accord with the man's highest ideal.

The upward evolution of man is an ever-widening bond of fellowship between men, an ever-increasing tendency to think and to sympathise with others, the continuous rise of consciousness, from the lower to the higher, from the personality to the individuality. For consciousness passes from the lower to the higher principles only as man himself develops, and with one who had developed *none* of his higher principles, the self-consciousness would be purely that of personality. The desires of the lower nature cannot be satisfied (the reverse, in fact) by the satisfying of desires in another, and it is only as self-consciousness passes to the individuality, that the happiness of others can be any motive for action. And these desires but grow, with growing attempts to satiate them, they can only be starved by studied neglect, all conscious effort being directed to the benefit of others; and in the midst of the seething misery and grinding poverty, which goes with the majority to make up this boasted nineteenth century civilization, the question constantly arises in every generous mind, "What can I do to lessen the evils around?" Many who would gladly give themselves, and all that they have, to lighten the heavy burden of the toilers, are so hemmed in by social environment, so shackled by conflicting duties that their hands are tied and they beat their hearts out against their prison bars. To such Theosophy comes as a liberator, for it teaches that there is a power in *Right Thought*. The silent aspiration after a better social organization, the deep desire for the brotherhood of man is within the reach of all. Mind acts on mind. The long pondered thought will influence the social atmosphere of the thinker. What he can only think, another more happily circumstanced, moved by his thought, may have the power to do. Like the circles that agitate the surface of a lake when a pebble has been thrown in the water, are the waves set in motion through the spheres by a thought. The world is made up by its unit, let each unit set his mind in harmony with the divine mind and the misery and discord that sends its dull groan of pain vibrating through this sad sad hearted world will be changed into a glorious chord of full toned joy. What is wanted of every human being is that he should "stand still long enough to feel the currents of law sweeping through his life, and then think with and obey them".

All of us have heard something about the Willing game, and the exhaustive experiments in thought transference carried on under the auspices of the Psychical Research Society, and whatever ideas we may entertain concerning these gropings into unknown laws, there can be but one opinion about the highly-suggestive nature of the phenomena obtained.

It has been shown that by rivetting the attention of any given object till it stands out clearly in the mind's eye, yon project an image of that object on the surrounding atmosphere, which acts consciously or unconsciously upon the brains of persons in the neighbourhood of the image so projected. Scenes from life, pictures of places, estimates of character, may be thus and doubtless constantly are silently conveyed from mind to mind.

The odours of flowers, the strains of music, the loved voices of friends, the song of Nature—that low monotone, like a musical sigh long drawn out, which the murmurings of the forest breathe into our ears, the babbling streams whisper—all, in short, of which we obtain cognisance by the bodily senses is wafted to us by waves and vibrations of atmospheric air. But what wafts a thought from mind to mind? What is the nature of that inscrutable power, force, or element, which transmits from soul to soul, sensations, ideas, or powerful impulses to action?

How, for instance, does a panic spread with the rapidity of lightning through a crowd? There is no need to speak a word, nor even to give a glance. By some subtle, mysterious process the same thought, the same impression and feeling will instantly permeate a mass of people and sway them as the storm winds sway the forest trees. What lies at the basis of this telepathy? What is the invisible agent of transmission? It cannot be by mere chance or accident, any more than that the growth of a flower into beauty occurs by accident.

Theosophy teaches there is an *inner* soul-atmosphere along whose etherial waves and vibrations the soul within us receives its daily *pabulum* of thoughts, ideas, and impressions. All the highest inspirations of genius are received from loftier realms of mind by means of this etherial agent of transmission, acting in the invisible realms of the soul-world, within and around us. It is, in few words, an inner aerial ocean, giving mysterious communication between mind and minds—along whose waves the divine grace itself may flow to our souls, when we place ourselves in mystic *rapport* to receive it—the thoughts of angels be conveyed to us; and indeed the very elements of life be transmitted to everything that exists—as by the Breath of God. In fact this mysterious element was called by the ancient mystics, "The Body of the Holy Ghost".

But more than this, within this translucent atmosphere is reflected, as within a mirror, every thought we have, every action we perform, every

word we speak. The soft sighs of love, the cry of brutal rage, the shrieks of misery, dying out of our earthly atmosphere, are prolonged in ever extending echoes in this inner atmosphere.

We live surrounded invisibly by the soul-world we make by our silent, secret thoughts, and inner life, for we project upon it continually the very essence of our being, whether it be good or evil. The record of our lives, that which is known to the world, and that which is unknown, is indelibly photographed around us upon this ambient, living element. Were we more spiritual than material, were the maximum of our growth, or evolution, upon the higher soul-side instead of upon the lower animal side, we should have the inner physic senses opened, by which we should see and hear in this ethereal realm of being. Already do we adventure upon small discoveries in this hidden domain, when we experiment on " thought transference " for the amusement of ourselves and friends. The sensitives, or " percipients " as they are called, have only to concentrate their mental faculties, and by *soul-vision* they read the thought reflected in the "Astral light".

This is by no means, however, a new revelation. It is as old as the world; and is, after all, but a revival of a knowledge possessed by the ancients—lost, or repudiated by modern science, in all probability, as an old superstition. Latterly, however, science begins to stumble upon it, as a possible element, and calls it "luminiferous ether", "radiant matter", "mind-stuff", etc.

Here we have the key to much that is dark in our social system. Murderous thoughts will produce deeds of violence. Greed and low ambitions will bring forth a crop of sweating dens, a phantasmagoria of deformed toilers and skeleton stitchers. The costly drawing-rooms of the West will find their counterpart in the fœtid cellars of the East. Thought of self will give us its reflection in a dehumanised monster. Thought of others will silently act on the surrounding world till cleanliness, purity and universal harmony chase away the sad sights that pierce the thin veil that Society, shocked at the sores of Lazarus, has cast over the social ulcer festering in our midst.

The more a man studies the " Astral World", or " Light", the better he is likely to become. We hypnotise each other at other times than those during which we are making passes over them, or holding buttons above their eyes. Emerson once spent an evening with Carlyle during the course of which the two men spoke nothing, but sat wrapped in thought and smoke. Yet, to both, the evening was something very different from one spent by each alone. As with lovers on a summer evening, there was talk without words. The Astral Light (the "thought ether" of Richardson), is at once the vehicle of unspoken ideas and the home of the living thoughts

of living and dead men. By these we are hourly hypnotised, by these our own thoughts are coloured, and prompted, and even generated. Our characters are indexed by the sum of our life-thoughts. So in part we are the incarnation of the thoughts of the men who have lived, as our bodies are in part the reunification of the scattered particles. Yet with whatever individuality is our own, we are an ever-playing fountain of new thoughts, streaming forth into the Astral World to blend with those of the past, and to do their part in prompting and moulding the thoughts and characters of our children of every race and caste.

So the man who betters his own life is bettering the atmosphere of the future; in freeing his own thoughts from contamination, is making the moral struggle of the future easier, and aiding the upward set of humanity; a humanity into which he, the individuality, will be again and again reborn, to reap the pleasure and pain of his own sowing. All occultism has this practical outcome, and this is the reason why it is taught in the Theosophical Society.

Modern research has brought to light a fact which has been more than suspected by a certain class of students in all ages. This fact relates to the existence of a very ancient system or body of occult knowledge which can now be traced back in its influence and exoteric forms all through the middle ages, through the Greek and Roman civilisations, and their contemporary dynasties in the East, through Egypt, Persia and India, until it is lost in those far back ages which saw the birth and childhood of the Aryan races.

The idea is being forced upon the attention of scholars, that all the great world religions have been derived from this one primal source, the Great Wisdom Religion, a Secret Doctrine of the Initiates. Many names have been given at different periods of the world's history to this body of occult knowledge, the key to which was kept a profound secret by its custodians, those, viz., who through initiation had earned a right to its deepest mysteries. Sages, philosophers, adepts, and mystics in all ages have drawn upon this Secret Doctrine for their knowledge and inspiration; have hinted as plainly as they dared, at its more recondite secrets and transcendental knowledge.

The nineteenth century has witnessed a great revival of knowledge and science, and it is not to be wondered at that, among other things, this Secret Doctrine should once more emerge from the obscurity into which it was thrown by the superstition, ignorance, and fanaticism of the middle ages, and the influence of ecclesiastical religion.

The element of super-naturalism is fast disappearing under the influence of modern scientific generalisations, and any doctrine or teaching which presents itself for acceptance among the readers and thinkers of

to-day, must undergo this first test, as to whether it can stand in line with the law of the conservation of energy, and the ordered sequence of cause and effect which we discover in every domain of natural phenomena,

Now, not only is this the fundamental claim of the various tenets of the Secret Doctrine itself, so far as it has been presented to the world up to the present time, but if it can be proved fully and indisputably that a transcendental knowledge of man's nature has always existed in the world—so far at all events as we have any historical records— and that all the great religions and philosophies are but echoes or reflections of these occult doctrines, overlaid and perverted in most instances by ages of superstition and ignorance ; then the revival of this knowledge will clear away entirely that element of supernaturalism in religion, which is the great cause of the total rejection of all religious doctrines by the intelligent thinkers of the present day. But it will do more than this. In freeing religion from its supernatural element, its work will be constructive of a new and surer basis for the practice of religion as a matter of conduct instead of belief.

The present crisis in the religious world is produced not so much by sheer disbelief as by uncertainty. This is above all an age of enquiry, and woe betide any teaching, religious or scientific, which cannot at any rate make a decent pretence of fulfilling its undertakings, and giving its *raison d'être* in no uncertain voice. That the religion of to-day is making little or no headway towards the regeneration of the world is manifest to anyone who has taken the trouble to make himself acquainted with the social life of the people. Hideous misery and open, unblushing vice have never been more rampant than they are to-day, and in the presence of this official religion is dumb and helpless. It knows not the cause and still less the remedy, and apparently cannot distinctly hear the voice of materialism, which loudly scoffs at its claims and derides its fancied remedies.

It must not be supposed that Theosophy is adverse to Christianity or to any other religion in a pure form. It does, however, assert that the pure gem of truth upon which it is founded is obscured by a weight of useless creed under which it is lost to sight. It is by a careful comparison of the world's religions that the Theosophical Society hopes to arrive at a solid basis of truth, and thus to strengthen, and not to weaken, the hands of the religionist.

The doctrine of reincarnation, besides throwing an irradiating light upon the social problems of our day, has a very important bearing on the vexed question of education. Hitherto discussion has confined itself principally to the best methods of developing the human being, for contact and intercourse with his fellow man ; and whether, what may be roughly described as the altruistic or the egoistic method has been advocated, whether, to put it in other words, cultivation of the individual

powers to their highest perfection, or the concentration of effort on the development of certain faculties, likely to render their possessor of greatest service to the community at large, the end in view, has always been a preparation for use—fulness in this short earth-life. But with the acceptance of the doctrine of reincarnation (and its universal acceptance by educated men is only a question of time), quite other considerations claim our attention. Of necessity the bread-winning faculties must always, for the majority, be those cultivated with the most unremitting attention. And in view of the greatest good of the greatest number it is well that it should be so. But most of us have talents, or at least some proclivities, which we at present entirely neglect, from the hurry of life and the assurance that we shall have little chance of making much progress, which considered as buds that may reward our care some thousands of years hence, by blossoming in glorious perfection, would receive such cultivation as opportunity allowed.

While the doctrine of Karma will act as the most powerful deterrent from evil, its corollary doctrine of reincarnation cannot fail to prove a magical stimulus to good. Plain living and high thinking has held out few inducements, in this materialistic age, for even the "religious", who consider themselves secure of a mansion in heaven, have not seen the necessity of repudiating the advice "to eat and drink", for they too have said "for tomorrow we die", and being "made over" through vicarious atonement, practically see no end to be attained by special effort. But when once the truth strikes home that we are daily and hourly making our own future; that every faculty developed, every virtue cherished, every victory gained over the lower nature, will tell in future incarnations, then education will change its whole methods, and every human being will become an ardent disciplinarian.

But at present there is no question more frequently asked of Occultists than, what is Karma. This arises doubtless from the fact that this term is used so often in Theosophical teachings and writings. In the course of this attempt to define Karma, the reason of such common use of the word will be apparent. The "Key to Theosophy" says "Karma is the Ultimate Law of the Universe, the source, origin, and fount of all other laws which exist throughout nature. Karma in its effects is an unfailing redresser of human injustice, and of all the failures of nature: a stern adjuster of wrongs, a retributive law which rewards and punishes with equal impartiality, it can neither be propitiated, nor turned aside." It is evident from this description of Karma, that it has many aspects. Thus applied to the Cosmos, it is the great system of spiritual, mental and physical evolution, which *everything* undergoes, outlined in Occult Philosophy. In the human kingdom of nature, we speak of the

Karma of collective humanity, also of national and individual Karma. We cannot know what Karma is in itself, its effects being alone known. The experiences of the "wise men" extending over thousands of ages has, however, shown that Karmic laws operate as absolute and unerring *equity*, *wisdom* and *intelligence*. The observed order of facts called *laws* by scientific authorities on this plane, are equally unknowable in themselves as Karma to Occultists. No man of science pretends to know the *cause* of gravitation, or the cause of any other of the universal laws observed working on the physical plane. Karma is perhaps more often referred to by Theosophists in its moral aspect than in any other. Any human action which disturbs the harmony of the course of human evolution in the journey through which all must pass before attaining existence on higher planes than this, creates bad Karma. For any cause set in motion must produce results good or bad, according to the nature of the impulse. Every disturbance of the balance of nature will produce an equal reaction until the equilibrium is restored. An elastic ball thrown against the wall rebounds on the thrower. In like manner the producer of discord must experience himself the rebound caused by his own action. As the "Key to Theosophy" says, there is no real distinction between an action and its outcome. One is the natural consequence of the other. Good is Harmony; Evil is Discord. All pain and suffering are results of want of harmony. All kinds of evil consequence or discord are caused by selfishness in some form or other. For selfish action on the part of any of those fragments of the One called humanity, tends to retard the great natural system of evolution, which works incessantly throughout the ages for the elevation of all. Such opposing movements are subject to the unfailing reaction of Karmic law, until the great lesson of life is learnt with pain and suffering by wrong and evil doers. This, then, is the exalted and noble system of Ethics unfolded by Occult Philosophy, teaching the paramount claims of duty, warning of the certain consequences of all thoughts, words, and actions according to their nature, showing the uselessness of repentance once mischief is done, and indicating rewards which follow obedience to the dictates of conscience, and the behests of the Higher Self.

In all probability, the teachings of the Wisdom Religion, or Theosophy, contain no tenet more difficult of comprehension to Western minds than that of reincarnation. We have, of course, no trouble in understanding what is meant by the term, considering the matter in a superficial way. But many of us are quite unable to get a fair mental grasp of this occult truth; it seems constantly to elude all efforts to make it our own. This, however, is not surprising when we consider the circumstances of the case. For although all Theosophical teachings have necessarily great obstacles to overcome before they can stand on the same footing as ideas of Western

origin, there are in this matter special difficulties in the way. The greatest of these arises, doubtless, from the fact that the tenet of reincarnation is entirely opposed to the doctrines referring to man's post-mortem state now taught by the various sects who divide Christendom. These allow each human being but one earth-life. In contrast the Wisdom Religion allots each of us many hundreds. Another, but minor obstacle to the doctrine in question, lies in the notion that many persons have, who possess little or no knowledge of Theosophy, that reincarnation implies rebirths of the human Ego in the forms of animals. How very far this idea is from the truth we shall presently show. There is no doubt that this conception of reincarnation, as implying a degrading association of the human with the animal kind, has prevented the occult doctrine from receiving the consideration it merits. Occultists constantly hear as an objection to reincarnation that we have no memory of our past existences. There is very little weight in this argument plausible as it seems at first sight. For who can say that he has a perfect recollection of the past events of his present life? If, therefore, none of us can claim a complete memory in any one stage of life, why expect it to extend over a large number? But it may be further urged that although the memory is incomplete as regards any particular existence, yet it compares with a total absence of the quality in connecting many lives together.

In order to answer this objection properly we must now give attention to a portion of Occult teaching directly bearing on the matter. Waking and sleeping are both states of consciousness (of which there are several) related to each other, and not differing sufficiently to prevent memory from bridging over the latter, and being more or less continuous in action. It is, however, otherwise with the state of existence which ensues to the Ego after death. This being a state of consciousness on another plane entirely is not bridged by the memory attached to this one. We shall now be asked in all probability, what then is the value of the connection between the numerous earth-lives of the individual? We will endeavour to explain it. The Ego carries forward into each new incarnation the *results* of its past experiences and actions, its affinities, attractions, and repulsions. It determines the surroundings attending each new birth by its conduct in preceding lives. The *individuality* is ever the same. The *personality* changes each incarnation. Throughout the great cycle of human evolution the former assimilates the essences of these numerous separate existences. Reincarnation, in fact, is one of the chief methods by which the perfect law of Karma works, and it is difficult, if not impossible, to conceive of any other way under present circumstances of life by which strict justice could be meted out to all human kind on this plane. A proof that all of us have had previous earth-lives lies in the great differences of capacity, aptitude

for progress, and a multitude of other well-known matters distinguishing individuals and races from each other. Advocates of the doctrine of the purely physical evolution of the human race may ascribe these facts to heredity. But if so, they are asserting that mental phenomena can be expressed in terms of physical. In other words, mind may be a mode of motion of matter, and nothing more. For it is impossible to conceive of there being any other connection between parents and offspring, than a physical one. But the idea that states of consciousness exhibit nothing but phenomena of a physical kind, is strenuously denied by the greatest thinkers of the evolutionary school.

Moreover, granting that heredity is the cause of children mentally resembling their parents, as often as not they do not do so, and seldom, if at all, in every particular. If, however, the Occult doctrine of re-incarnation is accepted all difficulties disappear. The Ego incarnates in those circumstances, and under the conditions for which it has before qualified itself in earth-lives. The birth of human beings in evil circumstances and enduring sufferings which they have *apparently* not earned, is unexplainable by either theologians or materialists in any other way consistent with their ideas of divine justice or the reign of immutable law.

Let us now see what the course of the Ego is, during its cycle of evolution. Starting on planes of existence lower than the mineral, it passes through these, and continuing its upward course then through the mineral, vegetable, and animal kingdoms, culminating now in the human. Thus the Ego never descends from a higher to a lower stage, as before hinted at, but always ascends in its spiral path, from lower to higher states.

The old Wisdom Religion being the base of all creeds, its tenets, including Reincarnation, always formed their *esoteric* teachings. The latter doctrine has been openly taught in the chief oriental religions for ages, as most of us know, and a firm belief in it held by hundreds of millions of human beings now and in the past. Those who wish to see this highly important subject ably treated in all its aspects are recommended to read "Reincarnation", by E. D. Walker. This work contains an exhaustive collection of proofs from all the ages. We will conclude with a quotation from a revered Theosophist: "What you think, what you speak, what you do, as well as whatever results your thoughts, words, and acts produce on yourself, and on those affected by them, and all under the category of the present Karma which will be sure and sway the balance of your life for good or for evil in your future reincarnation."

The belief in Reincarnation continues to grow. Almost unperceived it is beginning to make its way as one of the recognised treaties of to-day. So plausible is it indeed, and so much supported by evidence, that its presentation alone is causing it to receive careful examination at the hands

of many who perceive the highest light which it sheds upon so many perplexing social questions which, without its aid, altogether defy solution.

By the orthodox teaching of to-day we are told that man lives but once upon this earth, and that during that life he sows the seeds of reward or punishment throughout eternity. That this explanation is not satisfactory, is more apparent to-day than it has ever been before. The varying duration of human life, opportunities and the absence of them, differences of disposition and character, and a thousand other problems, clamour for a solution which orthodoxy cannot give them.

The Reincarnationist claims for his theory that it not only explains these difficulties, but very many others which face us at every turn, and that it, moreover, supplies a scheme as comprehensive in its operation as it is just and generous. A life of even full duration is pitifully small when compared with eternity, and the stern realities of to-day and the uncertainty of the hereafter have done much to strengthen the hands of those who would fling away altogether the restraints of religion, saying " Let us eat, drink and be merry, for to-morrow we die".

The Reincarnationist teaches : *That every man contains within himself a spark of the Divine, whose mission it is to effect re-union with its Divine source,* by freeing itself from the bands of matter by which it is confined. This cannot be done within the limits of one earth life, but requires a long succession of lives, the circumstances of each one being continued by those of the preceding ones. Each thought and deed sets in motion a force which must react in the same or a subsequent life, bringing in every case its exact counterpart, whether good or evil, and teaching a lesson which must be learned before further progress can be made. There is no sorrow which is not merited, and no joy which is not earned. This force which serves to bring the Ego back on to the earth plane is known as Karma, and is thus beautifully referred to in Sir Edwin Arnold's " Light of Asia " :—

> " It knows not wrath nor pardon ; utter true
> Its measures mete, its faultless balance weighs ;
> Times are as nought, tomorrow it will judge,
> Or after many days."

The doctrine of Reincarnation is not unknown to Christianity. Origen and St. Jerome taught it, and St. Augustine refers to it favourably, while distinct traces of it may be found in the Bible. The subject is so full of interest as hardly to need a recommendation. An examination into its claims will not be labour lost, and will result in a wider, clearer idea of the Divine plan and an enlarged human sympathy.

THOUGHTS ON THEOSOPHY.

"Of what use are devotional rhapsodies or transcendental aspirations, unless to nerve you for the work of life?"—(*Problems of Hidden Life*, p. 5.)

Much has already been written about Theosophy; weekly and monthly theosophical literature is spreading its broad, deep principles before numerous readers. Being one of these, I want, in my turn, to say a few words on this inexhaustible subject.

First of all the French saying: "*Qui a bu, boira*", is thoroughly true when applied to Theosophy. Whosoever has once tasted of the waters from that clear, vivifying fountain, wants to taste of them always, for though the thirst may be relieved, yet it is never quenched.

Karma satisfies your thirst for justice to all, gives you strength to try to do what is right, crushes out love of self, and though it sends you into the midst of the battle, you cannot murmur because you know that all is right.

Reincarnation is the way to attain the far-off goal; however wearisome the knowledge may be of living innumerable lives, it is the only logical means of reaching it.

At the same time that these principles change your old self, driving away all hope of an undeserved reward, and straining to the utmost the will to do the right thing, your understanding and intelligence are developed with every theosophical paper or book you read.

How simple and yet how broad are the thoughts they call to life in you! "As above, so below"—mighty sleep, death and finally the "conscious rest in omniscience", or Nirvana; earth's winter-sleep, planetary obscurations and Pralaya; rebirth for all and everything in the Manvantara . . . Was ever so much told in so few words? And, inseparably linked to these chief conceptions is the urging to do whatever your hand finds to do; no forgetting or disdaining of daily, microscopical duties, or you go backwards: the effacing of self always, everywhere; the obtaining of will-power by conquering your will . . . how difficult, how impossible it seems to be.

Fancy yourself sitting alone, with some work or other to occupy your busy fingers, say the knitting of a pair of stockings for the poor. That making stitch after stitch till the last is done, reminds you how, hour after

hour, your life goes on spinning itself till its close in the ast hour. As your woollen thread, so the silvery one of your existence will be severed. You go on thinking till the work falls on your lap, everything around you disappears before your intent yet undiscerning gaze; and while you sit motionless, your inner self is far away. For how long you don't know, time and space are obliterated. Suddenly the door opens and your vision is disturbed. The first feeling is often, too often, that of annoyance or anger at being rudely brought back to *un*reality. Yet this is the moment to conquer yourself, to fulfil the daily duty you are reminded of. It is perhaps the woman to whom you promised the pair of stockings. . . . Yes, but why did she come just now! : . . But "to live to benefit mankind is the first step"*, and so you go towards her, and when you part from her you feel you did the right thing. You know that what you said to her did more than what you gave; it poured a little warmth and courage into her dark life; it will perhaps do her good during some hours of the day, and, maybe, that poor creature's husband and children on coming home will find the humble fare better prepared, and the room somewhat cleaner than before, and they, too, will derive the benefit of momentary comfort.

Was not that worth your being disturbed in your blissful thoughts? Alas! our spirit touches the mountain top, but our feet are attached to the earth. Whatever we may think, we must act, and act alone. We must tread the up-hill path alone, unflinchingly, step by step, under the sun's rays, or the icy north gales, or through the ankle-deep mud. We may not linger and lose our time in heeding the flowers on the road, they are hidden dangers, they make us tarry, and time is precious. Precious to us, yes, but to others also. Yet, if you meet a wayfarer still more burdened than yourself, go to him, wait for him, stretch out the helping hand; shift his burden so that his step is lightened, and urge him forward. As soon as he recovers his strength he will leave you and proceed alone, as you must do. Being once more free, you stride briskly on to make up the seemingly lost time, but you will find that your kind act, instead of having cost you some precious moments, is rewarded by letting you forget your own weariness.

These principles, thoughts, and acts are nowhere stated with the same strength and clearness as in Theosophy. Therefore it is the only philosophy which can be used successfully against the deadening materialism of the present time; where self is enthroned above all, injustice towards the suffering class has reached a fearful height, and self-indulgence kills all feeling of humanity and brotherhood.

Amsterdam. A. O., F.T.S.

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* The Two Paths

HYMN TO THE STARS.

THE FUMIGATION FROM AROMATICS.

With holy voice I call the stars on high,
Pure sacred lights and genii of the sky.
Celestial stars, the progeny of Night,
In whirling circles beaming far your light,
Refulgent rays around the heavens ye throw,
Eternal fires, the source of all below.
With flames significant of Fate ye shine,
And aptly rule for men a path divine.
In seven bright zones ye run with wand'ring flames,
And heaven and earth* compose your lucid frames:
With course unwearied, pure and fiery bright,
For ever shining thro' the veil of Night.
Hail twinkling, joyful, ever wakeful fires!
Propitious shine on all my just desires;
These sacred rites regard with conscious rays,
And end our works devoted to your praise.

From "The Orphic Hymns",
trans. by THOMAS TAYLOR.

As the lesser mysteries are to be delivered before the greater, thus also discipline must precede philosophy.

Pythagoric Sentence
from Iamblicus

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*And heaven and earth, etc. It is an Orphic and Pythagoric opinion that the stars are inhabited; on which account they are called in this hymn, earthly. But the greatest geniuses of antiquity were of the same opinion; such as Anaxagoras, Aristarchus, Heraclitus, Plato, etc., and among the Platonists not a few, as Alcinous, Plotinus, and Plutarch. Thales, too, is said to have called the stars earthly, by which it is probable he was of the same opinion.

Women's Printing Society, Ltd., Great College Street, Westminster S.W.

On the Ancient Magic Crystal & its Probable Connection with Mesmerism.

THE ANCIENT MAGIC CRYSTAL & ITS CONNECTION WITH MESMERISM.

London:
THEOSOPHICAL PUBLISHING SOCIETY,
7, DUKE STREET, ADELPHI, W.C.

Path, P.O., 132, *Nassau Street*, *New York*, *U.S.A.*

1891.

[*The T.P.S. are not responsible for the contents of signed articles.*]

INTRODUCTION.

The following articles are taken from an old volume of the *Zoist*, a journal which some of our readers may remember appeared every three months about 1850, and was devoted to vindicating the claims of Cerebral Physiology and Mesmerism, with a view to combating the material and disbelieving attitude of the orthodox mind in dealing with and approaching these and kindred subjects; it was a work that was full of labour and assiduous industry, and was undertaken, not from the aim of any pecuniary benefits to be obtained, but from the desire to spread the truth at any cost, and demonstrate by ample proof the real knowledge of mesmerism. In this noble work the name of Dr. Esdaile will ever stand foremost, and after thirteen years hard labour, it announced that its work had been done—to place upon record a mass of facts and proofs that bore no gainsaying—as it is truly stated in its last number, that were it to prolong its existence it would only be a useless repetition of facts. Too large to be purchased and too expensive to be useful, it must now be regarded as a complete work, and it is from this rich storehouse that I thought the following articles upon Crystal Vision would prove acceptable reading to the Subscribers of *Theosophical Siftings*.

The Collaborateur.

ON THE ANCIENT MAGIC CRYSTAL AND ITS PROBABLE CONNECTION WITH MESMERISM.

Every one has heard of the *crystal*, by means of which pretenders to magical powers, etc., formerly asserted that they could call up and render visible the forms of angels, demons, the spirits of the dead, distant or otherwise invisible scenes, the absent and their occupations at the time, &c., &c.

The famous Dr. John Dee, or rather his coadjutor, Edmund Kelly, gave out that he could not only cause spiritual beings to appear in his crystal (which is said to be preserved in the British Museum), but could also constrain them to answer whatever questions might be put to them. However clear it may be that these were simply the pretensions of a person who found it profitable to take advantage of the well-known credulity of the British public in matters of this, as well as of many other

descriptions, still the appearance of "visions" (as they were called) in a crystal may, perhaps, deserve a little impartial investigation.

It has been proved beyond doubt by Mr. Braid of Manchester, and other highly respectable authorities, that by earnestly regarding any small object in such a manner as to fatigue the muscles and nerves of the eye the mesmeric sleep or trance may be induced without the co-operation of a second person or magnetizer. Now, let us apply this fact to the case of the (so-called) *magical* crystal.

Previously to looking into this mysterious instrument a vast number of superstitious rites required to be observed. These were: the preparation of two concentric circles on the ground between which a variety of mystical words and characters were chalked. In the interior, or centre, of these circles the operator was to stand while invoking demons, angels, spirits of the dead, or the appearance of distant scenes, and the occupations of the absent.

These circles, as also a plate of gold, or piece of vellum inscribed with certain cabalistic signs, letters, names of the Deity, etc., and suspended round the neck, were intended to prevent any attacks from evil demons, who, it appears, did not approve of invasions on the spiritual world, and this will not seem surprising when we state that the magician's spells were said to be so potent as to force those summoned to reveal even their own family secrets and modes of living; and they, no doubt, were as averse to having their private concerns exposed and commented upon by human beings, as the latter are to any interference on the part of the unseen world with the occupations and other circumstances connected with our daily life.

In order to obtain a command over the beings of the invisible world a certain form of address to them, or incantation, is specified in works upon magical and cabalistic matters; and the most approved modern author on these occult subjects, viz., Barrett*, gives a prayer to God, which is to be repeated previously to invoking the "vision", and which, from its solemnity, shows that he must have been either a thorough believer in the science, or one of the most impious blasphemers that it is possible to conceive. Indeed, the introduction of any form of address to the Almighty under such circumstances must lead to one or other of these conclusions.

A number of other ceremonies were to be observed both before and during these invocations, such as the assumption of a particular style of dress, the use of consecrated water and tapers, a magic wand or staff covered with characters, words, symbols, etc., fumigations with different kinds of spices and perfumes, wearing the great seal of Solomon, etc., etc.,

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* "The Magus", by Francis Barrett, F.R.C., etc., London, 1801.

but one chief observance must be particularly noticed, viz., strict previous fasting.

It was said that the longer and more rigidly this had been adhered to, before using the crystal, the more free did the operator become from the grossness of humanity, and therefore the more likely to be obeyed by the shadowy forms which might appear. The crystal was placed at a certain distance from the eye and contemplated attentively until the desired vision appeared. It was necessary that the whole attention and powers of the mind should be concentrated on the subject of the expected apparation or vision, and that *perfect silence and stillness should be observed* after repeating the introductory prayers, incantations, etc., unless a demon proved refractory and refused to appear, when a more urgent and powerful formula was to be had recourse to.

Without entering on the much-disputed ground of the reality of mesmeric phenomena, as extending to *clairvoyance*, or the perception during the mesmeric trance of what is, either from distance or other causes, invisible to others, or wholly beyond the ken of the waking senses—let us *assume* their truth, supported as it is by a large and respectable body of evidence.

We have seen that one principal preparation for the seeing of visions in the crystal was *fasting*. This practice is well-known to produce, in those whose health is not injured by it, an improvement in the intellectual powers, or, at least, an increased capability of application to studies requiring much reflection and a clearness of mind, along with a vividness and flow of ideas which we find it impossible to command when the stomach contains a certain portion of aliment.

According to writers on the use of the crystal, the success of the experiment varies very much in different individuals. A steady, immoveable contemplation of the object, and a concentration of the whole mind upon the subject on hand, are said to be absolutely requisite in all. It is stated, that some individuals are favoured with the expected phantasm, or with a view of the situation and employment of their absent friends, in ten or fifteen minutes, while in other cases, one, two, or more *hours* have elapsed before anything is seen. Those who assert that they have succeeded in bringing scenes and other objects into view, state that immediately before the apparition is beheld the crystal becomes clouded or darkened, and that this appearance is accompanied by an indescribable feeling of awe and faintness on their part, which vanishes as the glass gets brighter. The crystal is said then to become exceedingly bright, as if it were illuminated by an effulgence pervading its interior, in the midst of which the vision appears. Now, the fixed and earnest gaze directed to a particular object and the concentration and abandonment of the mind to one idea, are

precisely analogous to one of Mr. Braid's methods of inducing the mesmeric trance. The mental or psychical perceptions may fairly be supposed to be in a highly acute condition from the previous fasting, and although long abstinence from food is well-known to have occasionally the effect of actually *creating* imaginary appearances or baseless phantasms in some persons, yet giving this objection all due weight, and of course rejecting all superstitious observances and rites attending upon the ancient use of the crystal as only worthy of the knaves, who employed them, let us just hazard the idea that *some* at least of those who used this agent, actually fell into a mesmeric condition *unconsciously*, and that they not only did see distant scenes and occurrences, such as the occupations of absent friends, but also that they themselves were deceived as to the nature of the phenomena which they witnessed and conscientiously attributed to supernatural agency what was in fact merely the now familiar, although little understood, mesmeric clairvoyance.

If the accounts are to be depended on which Messrs. Spencer, Hall Braid, Dove, Lang, Dr. Elliotson, Rev. Chauncey Townshend, Miss Martineau, and others have given (and no one surely would doubt the veracity of these individuals, neither is it at all probable that imposture could have been successful in all the cases which they report as having witnessed), we must believe that there are certain conditions of the human constitution which are denominated mesmeric, and in which the spirit or power of perception becomes for a time, to a *certain degree*, a separate existence, or partially detached from the material or corporeal part of the individual, and is actually present at, and cognizant of places and circumstances at indefinite distances from the body.

A young woman (whose exhibitions of clairvoyance are mentioned in Mr. Lang's work on the subject,* and several of which exhibitions the writer of these observations witnessed himself) was observed to become more *clear* in her descriptions of distant (and to her utterly unknown) localities, when desired by her mesmeriser to "look" steadfastly into a tumbler of water. To *look* is here a wrong expression, at least as far as the bodily eyes were concerned, as she was at the time completely blindfolded, but certainly whatever was its effect upon her *mental* vision, her answers to the various queries put, were more distinct and minute while she seemed to regard the glass steadily. If the writer's memory does not deceive him, she said that she *saw in the glass* the objects which she described.

The conclusion, therefore, is that, if there be truth in clairvoyance, it is probable that there was the same degree of truth in "divining" (as it was termed) by the crystal; and that certain objects appeared in it in

* "Mesmerism, its History, Phenomena, and Practice." Frazer and Co., Edinburgh, 1843.

consequence of the experimenter having induced a mesmeric condition of his own system by his own immoveable gaze with which he regarded it, and by the concentration of his mind upon the subject on hand.

I subjoin a description of crystal as given by Barrett in his *Magus*. The latter may be acceptable to some one of your readers who may wish to try the experiment for himself. I should suppose that no one would go to the expense of *rock* crystal, as a sphere of flint glass, free from air bubbles and well polished, must answer the purpose quite as well. It should be set in a frame of black wood. The symbols, words, etc., to be engraved on a plate of gold, of course belong to the superstitions connected with the ancient use of this (it may be) mesmeric agent

"*Of the making of the crystal, etc.**

"Procure of a lapidary, a good, clear, and pellucid crystal, of the size of a small orange, *i.e.*, about one inch and a half in diameter; let it be a globular or round every way alike: then when you have got this crystal, fair and clear, without any clouds or specks, get a small plate of pure gold, to encompass the crystal round one half; let this be fitted on an ivory or ebony pedestal; let there be engraved a circle round the crystal with characters around inside the circle next the crystal: afterwards the name '*Tetragrammaton*', on the other side of the plate let there be engraved 'Michael, Gabriel, Uriel, Raphael'."

Barrett goes on to describe various other mysterious symbols, etc., which are to be engraved upon the table on which the crystal is to be placed, but the above will serve to show the wretched superstitious absurdities which were believed in by many of our forefathers. It might be interesting to examine more into the relative effect of a fixed gaze upon the lucid or bright objects, and upon those which are opaque without lustre, in producing the mesmeric sleep.

Edinburgh, 1848. Γ.

Note.

The incident above-mentioned curiously corresponds with the ancient account of the divinations of the Emperor Didius Julianus, quoted in the paper on *Traces of Mesmerism in Antiquity*, *Zoist* No. xi., p. 313, in which a speculum is mentioned, although the divining agent was a blindfolded boy, "Fecit quæ ad speculum dicunt fieri, in quo pueri prælegatis oculis, *incantato vertice*, respicere dicuntur. Ælian Spart, c. 7. Divination by means of crystals is referred to as employed in antiquity, to compel the appearance of gods or spirits, as Ulysses is said by Tzeizes (ad Lycophron 813) to have evoked Teiresias by the λεκανομαντεία, described as of the same nature as the κρυσταλλομαντεία, on this subject the learned article, *Magia*, in Pauly's *Encyclopædia*, refers to Psellus de Dæm, p. 359,

* From Barrett's "Magus".

apparently the treatise referred to by Tom Taylor, the platonist, in Appendix to his *Bacchic and Eleusinian Mysteries*.

Nothing is to be found on the subject in the short dialogue of Psellus on the influence of demons, though much else that is illustrative of the process by which the natural vagaries of a disordered nervous system were of old interpreted as demoniacal agency.

One of the interlocutors relates the phrenzy of his brother's wife, who when delirious from a difficult confinement, became excessively violent, and muttered sounds which were unintelligible, but assumed by the witnesses to be language. All were at a loss, but some of the women, "with the natural readiness of the sex at an emergency" (*καὶ γαρ εἰσι γένος εὑρετικὸν καὶ πρὸς το συμπίπτον ἀνυσιμώτατον*), brought a hideous Armenian, who scolded her violently in his own language, at the same time threatening her with a naked sword. The sick woman, to the wonder of all, answered him in Armenian, a language of which she had no previous knowledge, at first boldly, but at last more and more submissively, until she fell asleep. She awoke recovered, and could give no other account of her sufferings than that she had been alarmed with a female spectre with loose hair. Very puzzling indeed, says the sage narrator, for this would seem to imply that demons are male and female, like mortal beings of the earth; and then do demons differ among themselves in language as well as sex, speaking some Greek, some Chaldee, some Persian, etc, and lastly how came the demon to be alarmed at the naked sword of the magician (*γοης*)? It could scarcely be susceptible of mutilation, etc., etc.

Perhaps the comments of the Greek are not fuller of false assumptions than those of many a modern physiologist on the phenomena of the same class of disorders, and at least he is modest enough to admit the existence of difficulties, and does not hold himself bound to deny or ignore everything which he finds it beyond him to explain. Instances are on record of the recovery in delirium of languages forgotten since childhood, and others that come still nearer to our anecdote, in which, it will be observed, that we have only the word of the worthy exorciser that the answers he received were really intelligible and Armenian.

London, March, 1849. L. L. D.

THE ANCIENT MAGIC CRYSTAL AND ITS CONNECTION WITH MESMERISM.

By FREDERICK HOCKLEY.

"My brethren, there are men who, whether designedly or not, are in league with the fallen spirits—*wizards and necromancers*, using *enchantment* and *divination* and producing divers effects beyond the power of man—real and natural effects, by the *help of the Devil*, upon both the minds and bodies of their fellow-creatures. I shall endeavour this evening, by God's help, to follow that branch of the subject, and to show you what I conceive to be the connection between the agency of those fallen spirits and the *lying wonders* performed in these later times, amongst which I have no hesitation in reckoning *mesmerism*, which is now performing its real effects—real supernatural, but *diabolical*."—Rev. Hugh McNeil, Liverpool, April, 1842.

"Were we to believe nothing but what we could perfectly comprehend, not only our stock of knowledge in all the branches of learning would be shrunk up to nothing but even the affairs of common life could not be carried on."—Tucker.

To the Editors of "The Zoist".

The surprising coincidence of the phenomena elicited by the ancient practice of invocation by the crystal with the later discoveries of animal magnetism has for some years attracted the attention of the curious, and I have long been desirous of seeing the subject investigated by some of your able contributors with the attention which it eminently deserves, and though there may be cause to fear that those opponents of mesmerism, who, like the Rev. Hugh McNeil, are already too prone to attribute to satanic agency everything connected with animal magnetism which is beyond their limited comprehension, might, by its apparent alliance to the art of divina, tion by the crystal, find an additional reason for denouncing it; yet, considering that the very surprising revelations made by clairvoyants under magnetic influence, whether attributable "to the agency of spiritual beings", or to "the divinity that stirs within us and points out hereafter", have opened a wide field of enquiry into some of the hitherto least understood arcana of psychology, and that many of your readers, whether rationalists or spiritualists, notwithstanding the rhapsodies of all the above learned and reverend gentlemen, may feel desirous of investigating those occult laws of nature which, in spite of the poet, yet "lie hid in night". I have been

induced upon perusal of Gamma's article in the last number but one of the *Zoist* to offer the following notes upon the subject, trusting they may prove the germ of a more full and able essay by one of your learned correspondents. It would trespass too much upon your space to attempt to elucidate the origin and various modes of divination by the crystal, of the antiquity and wide-spread belief in which there exist innumerable testimonies, sacred and profane; from divine responses by Urim and Thummim mentioned in the Old Testament* to Josephus, who in his history declares it to be more than two hundred years since the stones of the Ephod had given an answer by their extraordinary lustre; and from Porphyry, Iamblichus and Psellus, to the magicians of Cairo and the peepers and speculators in England at the present day with respect to the "superstitious rites", "the long fastings, the mystical words, the concentric circles, the perfumes", which† "Γ" deems only worthy of the knaves who employed them, it is to be regretted that many mesmerists, who justly deprecate their favourite science being deemed a deception and its professors impostors, yet so readily bestow the same abusive epithets indiscriminately upon the advocates of any doctrine which may be opposed to their own preconceived opinions. It is to be remembered that divination by the crystal is, more than any other species of modern magic, derived immediately from the Jews,—a people whose numerous ceremonials of the same kind were enjoined, we are taught to believe, by divine command; and their followers, the Cabalists, though not perhaps, strictly speaking, the utilitarians of their day, yet remembering "how much better it is to get wisdom than gold, and understanding than fine silver‡," were diligent investigators of the occult properties of nature, and the efficacy

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* It would seem from the observations of Sir Gardner Wilkinson that this form of divination was employed by the Egyptians before the time of Moses. Not only the form but the symbols, and even titles connected with it, are all related to those of Egypt. The Urim and Thummim connected with, if not part of the breast-plate of judgment of the High Priest (Exodus xxviii. 30), and interpreted as Light and Truth, or Revelation and Truth, correspond most remarkably with the figure of Re (the Sun), and Thmei (Truth) in the breast-plate of the Egyptian priest; and Aelian and Diodorus Siculus are quoted as authorities for the custom of the Egyptian priest, when acting as arch-judge, hanging around his neck a sapphire stone which was called Truth. (*Manners and Customs of the Ancient Egyptians*, ii. 22, *v.* 28.) Good accounts of the Urim and Thummim, or rather of what is understood concerning them, may be found in Winer's *Biblisches, Realwörterbuch*. In the Rev. D. Kitto's *Cyclopædia of Biblical Literature* are extracted the observations and woodcuts of Sir Gardner Wilkinson, before whose researches ultra-theologians endeavoured to make the world believe that the immense and ancient Egyptian nation had only copied the Jews, whose Urim and Thummim they had learnt after Solomon had married a daughter of Pharaoh! Dr. Kitto, though, we daresay, quite orthodox, is not among these, but cheerfully admits the force of Sir G. Wilkinson's observations; just as other orthodox divines cheerfully allow us to admit the fact of the existence of countless worlds for millions of years, and of the sun not going round the earth but the earth round the sun, and to agree with the Chevalier Bunsen and others that the current views of history derived from the Old Testament are untenable.—*Zoist*.

† "Γ" is rather unfortunate in his "most approved modern author". Barrett was a mere book maker, and his *Magus* is a transcript from Agrippa and a MS. of Rabbi Solomon and the conjurations therein given were never intended for crystal work.

‡ Proverbs xvi. 16.

of their "concentric circles" we must leave undecided until it can be explained how an invisible line drawn across the path of a somnambulist instantaneously arrests his progress—a fact which, although of daily occurrence, as yet remains equally inexplicable. Of the use of strict previous fasting we have continued examples from Exodus xxxiv. 28, where Moses "did neither eat bread nor drink water", to Matthew iv., where Jesus "led up of the spirit into the wilderness, fasted forty days and forty nights". Now, as Jesus was "harmless, undefiled, and separate from sinners"—had no fleshly lust to mortify, no sluggishness of spirit to overcome, why, then, did he fast? Fasting was also enjoined to the candidates previous to their admission to the ancient mysteries; thus proving how old is the belief that rude health, so needful for the laborious struggles of everyday life, is incompatible (as mesmerists also experience) with a high degree of spiritual perception and clairvoyance, but that by fasting, prayer, and other purifications, it is possible to attain an insight into physical causes, which by constant contemplation becomes at length intuitive perception. And passing over for the present the Esoteric doctrine of the vestments and pentacles, it must be observed that the extraordinary, though little known and appreciated, properties of perfumes derived from the animal, vegetable, and mineral kingdoms, have long been known to students of the occult sciences, and amongst others the following remarkable relation is to be found in Eckhartshausen's *Key to Magic*, p. 57, Munich, 1791, and is thus related by Jung-Stilling, in his admirable *Theory of Pneumatology**.

"Eckhartshausen became acquainted with a Scotsman, who, though he meddled not with the conjuration of spirits, and such like charlatanry, had learned, however, a remarkable piece of art from a Jew, which he communicated to Eckhartshausen and made the experiment with him, which is surprising and worthy of perusal. He that wishes to raise, and see any particular spirit, must prepare himself for it for some days together both spiritually and physically; there are also particular and remarkable requisites and relations necessary betwixt such a spirit and the person who wishes to see it, relations which cannot be otherwise explained than on the ground of the intervention of some secret influence from the invisible world. After all these preparations a vapour is produced in a room, from certain materials which Eckhartshausen with propriety does not divulge, on account of the dangerous abuse which might be made of it, which visibly forms itself into a figure which bears a resemblance to that which the person wishes to see. In this there is no question of any magic lantern or optical artifice, but the vapour really forms a human figure similar to that which the individual desires to behold. I will now insert the conclusion of the story in Eckhartshausen's own words.

* Longman, 12mo, p. 200, 1834.

"'Some time after the departure of the Scotsman I made the experiment for one of my friends. He saw as I did, and had the same sensations.

"The observations that we made were these; as soon as the ingredients were thrown into the chafing dish a whitish body forms itself, that seems to hover about the chafing dish as large as life. It possesses the likeness of the person whom it is wished to see, only the visage is of an ashy paleness.

"'On approaching the figure one is conscious of a resistance similar to that which is felt when going against a strong wind which drives one back. If one speaks with it one remembers no more distinctly what is spoken, and when the appearance vanishes one feels as if awaking from a dream; the head is stupified and contraction is felt in the abdomen. It is also very singular that the same appearance presents itself when one is in the dark or when looking on dark objects. The unpleasantness of this sensation was the reason why I was unwilling to repeat the experiment, although often urged to do so by many persons.

"'A young gentleman once came to me and would *par force* see this phenomenon. As he was a person of tender nerves and lively imagination I was the more reluctant to comply with his request, and asked the advice of a very experienced physician to whom I revealed the whole mystery He maintained that the narcotic ingredients which formed the figure must violently affect the imagination, and might be very injurious according to circumstances; he also believed that the preparation which was prescribed contributed much to excite the imagination, and told me to make the trial for myself with a very small quantity and without any preparation whatever. I did so one day after dinner, when the physician had been dining with me; but scarcely had I cast the quantity of ingredients into the chafing dish when a figure presented itself, I was, however, seized with such a horror that I was obliged to leave the room. I was very ill during three hours, and I thought I saw the figure always before me. Towards evening, after inhaling the fumes of vinegar and drinking it with water, I was better again, but for three weeks after I felt a debility; and the strangest part of the matter is, that when I remember the circumstance and look for some time on any dark object, this ashy pale figure presents itself very vividly to my sight. After this I no longer dared to make any experiments with it'."*

And in support of this singular development of the hidden properties of nature the following curious receipt, "*How to make a Ghost*", is extracted from the *Monthly Magazine* for June, 1848. "If chloride of barium is put upon a plate in a dark cellar and a hand placed beneath it, so soon as the warmth of the hand has penetrated the plate the form of the hand is deli-

* It is surprising that Eckhartshausen should have thus violated the rules expressly laid down for his guidance, and then complain of the unpleasant sensations he experienced.

neated in phosphoric delineations on the upper surface of the plate." Thus the heat communicated by the hand to the chloride of barium gives rise to certain luminous emanations, which have the extraordinary property of seizing at the same time the form of that which gave them birth, and proves that the minutest atom of creation possesses elementary powers which it would be far wiser to attempt to explain than to deny.* In this mode of divination crystal has not solely been used; its scarcity and difficulty of cutting having caused it from the earliest ages to be superseded by olive oil, black liquids, glass, and particularly by bottles and basins of water. Porphyry, under the heads of Hydro and Lecano-mancy, says that demons were compelled by invocatory songs to enter a vessel filled with water and give answers to the questions propounded, or represent therein the issue of any required event. Psellus also states that the Assyrians were much addicted to prophesying in a basin of water. And Dr. Kerner relates† that the Seeress of Prevorst appeared to him to have had her inward or spiritual eye excited by soap bubbles, glass mirrors, etc. Dr. K. relates that a "child happening to blow soap bubbles, she exclaimed, 'Ah, my God! I behold in the bubbles everything I think of, although it be distant, not in little, but as large as life, but it frightens me.' I then made a soap bubble and bade her look for her child who was far away. She said she saw him in bed, and it gave her much pleasure. At another time she saw my wife, who was in another house, and described precisely the situation she was in at that moment—a point I took care immediately to ascertain. She was, however, with difficulty induced to look into these soap bubbles. She seemed to shudder and she was afraid that she would see something that would alarm her. In one of these she once saw a small coffin standing before a neighbouring house. At that time there was no child sick; but shortly after the lady who lived there was confined; the child lived but a few months and Mrs. K. saw it carried from the house in a coffin. If we wished her to recall dreams which she had forgotten, it was only necessary to make her

* Of the desirableness of investigating the physiological influence of perfumes, gases, and exhalations there can be no doubt; and in the history of witchcraft and of ancient divination we find these influences so closely connected with the quasi-mesmeric phenomena that the recent discoveries of anæsthetic agents—"weak masters though they be"—that took so many by surprise, only came as instalments of the expectations and partial fulfilment of the predictions of the observers of mesmeric nature and students of its antiquities. At the same time there is nothing in the anecdote of Eckhartshausen, as related with its unspecified drugs and uncertified results, that enables us to say that it is more than a case of intoxication by narcotics. It is very unsafe to say positively what influences and incidents will not produce the mesmeric state, but caution is always required in judging matters so liable to mistake; above all we have a right to demand the best evidence in the best form so far as obtainable. If the illustration said to be gained from the experiment with the plate of *barium* goes for anything, it goes to prove that the image in the vapour was that of the experimentor himself, and "ashy paleness and stupified head", not to say alarm, may account for the non-recognition of it. If the warmth of the hand gave rise to emanations, these must, we suppose, take place at the portions warmed by the hand, and therefore represent its figure.—*Zoist.*

† *Seeress of Prevorst*, p. 74, London, 1845.

look at a soap bubble, and her memory of them immediately returned. She often saw persons that were about to arrive at the house, in a glass of water; but when she was invited to this kind of divination, and did it unwillingly, *she was sometimes* mistaken."

Aubrey, in his *Miscellanies**, gives the form of the crystals as commonly used in his time. Dr. Dee used several stones, one of which is now in case No. 20 of the Mineral Room at the British Museum; it belonged, with his MSS., to the collection of Sir R. Cotton. Another, composed apparently of a flat, circular and highly-polished piece of Cannel coal, about six inches in diameter, came to the hands of Lord Peterborough, and from thence passed to the possession of Horace Walpole, and was sold at the Strawberry Hill sale, in 1842, and most probably was the one alluded to by Butler†.

Upon referring to that very remarkable and scarce work, entitled, "A true and faithful Relation of what passed between Dr. John Dee and some Spirits‡", edited by the learned Dr. Merie Casaubon, which although a goodly folio of 500 pages, formed but a small portion of Dr. Dee's experiments, or, as he termed them, "Actions"; yet sufficiently attest that both Dee and Kelly (his seer) were *firm believers* in the truth of their researches; and the very singular coincidences arising from a perusal of this work, with the revelations made to Dr. Kerner by the Seeress of Prevorst and by the Somnambulist described in Dr. Henry Werner's work, entitled, "Guardian Spirits; or remarkable Cases of Vision by two Seeresses into the Spiritual World¶," will repay an attentive perusal, although, unfortunately, it would occupy too much of your valuable space to allow parallel passages from such voluminous works.‖

Dr. Collyer, the able lecturer on mesmerism, appears to see the subject only in a rationalist point of view, and in support of his theory, gives in his Psychography on the embodiment of thought, the following account of a modern magical experiment, performed at the instance of Lord Prudhoe and Major Felix, a British officer, when travelling in Egypt, who were

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* *Miscellanies*, by J. Aubrey, 1696, p. 128.

† *Hudibras*, Canto III., line 631:—

"Kelly did all his feats upon
The devil's looking-glass, a stone,
Where, playing with him at bo-peep
He solved all questions ne'er so deep."

‡ London. Folio, 1659.

¶ Stutgart, 1839; New York, 1847. Translated by A. E. Ford.

‖ Dr. Dee relates in his diary, published by the Camden Society in 1842: "16th March, 1575. Her Majesty (Elizabeth) willed me to fetch my glass so famous, and to show unto her some of the properties of it, which I did; her Majestie being taken down from her horse by the Earle of Leicester did see some of the properties of that glass, to her Majestie's great contentment and delight."

among the first persons who astonished the European world with their report of the magic mirror experiment; being men of high character and sense, their statement created a considerable sensation (although a matter of daily occurrence in many parts of England, especially in Lancashire), and was first reported by the interlocutors in the "Noctes Ambrosianæ" of *Blackwood's Magazine* for August, 1831*.

"Lord Prudhoe and Major Felix being at Cairo last autumn, on their return from Abyssinia, where they picked up much of that information which has been worked up so well by Captain Bond Head, in his 'Life of Bruce,' found the town in a state of extraordinary excitement, in consequence of the recent arrival in those parts of a celebrated magician from the centre of Africa, somewhere in the neighbourhood of the mountains of the moon. It was universally said and generally believed that this character possessed and exercised the power of shewing to any visitor, who chose to comply with his terms, any person, dead or living, whom the same visitor pleased to name. The English travellers, after abundant enquiries and some scruples, repaired to his residence, paid their fees, and were admitted into his *sanctum*. They found themselves in the presence of a very handsome young Moor, with a very long black beard, a crimson caftan, a snow-white turban, blue trousers, and yellow slippers, sitting cross-legged on a Turkey carpet, three feet square, with a cherry stalk in his mouth, a cup of coffee at his left elbow, a diamond-hafted dagger in his girdle, and in his right-hand a large volume clasped with brazen clasps.

"On hearing their errand he arose and kindled some spices on a sort of small altar in the middle of the room, he then walked round the altar for half an flaem, or so, uttering words, to them unintelligible, and having at length drawn three hour lines of chalk about the altar, and placed himself upright beside the desired them to seek a *seer*, and he was ready to gratify them in all their desires. There were in the olden days whole schools of magicians here in Europe, who could do nothing in this line without the intervention of a *pure seer*, to wit a *maiden's eye*. This African belongs to the same fraternity. He made them understand that nothing could be done until a virgin's eye was placed at his disposal. He bade them go out in the streets of Cairo and fetch any child they fancied under ten years of age. They did so, and after walking about half-an hour selected an Arab boy, apparently not above eight, whom they found playing at marbles; they bribed him with a few halfpence and took him into the studio of the African Roger Bacon. The child was much frightened at the smoke, and the smell, and the chatter, but by-and-bye he sucked his sugar candy, and recovered his tranquillity, and the magician made him seat himself under a window, *the only one that*

* See also an article in No. 356 of *Chambers' Edinburgh Journal*, containing an account of some of the Egyptian magician's failures.

had not been darkened, and poured a tablespoonful of *some black liquid into th boy's right hand*, and bade him hold the hand steady, and keep his eye fixed upon the surface of the liquid ('here,' the doctor says, as with the magic mirrors of old, is the medium used to embody the idea, which has been conveyed by the operator to persons in correspondence, the angle of direction from the boy's mind must be in accordance with the angle from the person in correspondence); and then resuming his old station by the brazier, sang out for several minutes on end, 'What do you see? Allah bismillah—what do you see?' All the while the smoke curled up faster and faster; presently the lad said, 'Bismillah, I see a horse—a horseman—I see two horsemen—I see three—I see four—five—six—I see seven horsemen, and the seventh is a sultan!' 'Has he a flag?' cried the magician. 'He has three,' answered the boy. ''Tis well,' said the other; 'now halt,' and with that he laid the stick right across the fire, and standing up addressed the travellers in these words: 'Name your name; be it of those that are upon the earth, or of those that are beneath it, be it Frank, Moor, Turk or Indian, prince or beggar, living and breathing, or solved into the dust of Adam, three thousand years ago; speak, and this boy shall behold and describe.' The first name was *William Shakespeare*. The magician made three reverences towards the window, waved his wand nine times, sang out something beyond their interpretation, and at length called out, 'Boy, what do you behold?' 'The sultan alone remains,' said the child, and beside him I see a pale-faced Frank—but not dressed like these, Franks—*with large eyes*, a pointed beard, a tall hat, roses on his shoes, and a short mantle!' The other asked for *Francis Arouet de Voltaire*, and the boy immediately described a lean, old, yellow-faced Frank, with a huge brown wig, a nutmeg grater profile, spindle shanks, buckled shoes, and a gold snuff box. Lord Prudhoe now named *Archdeacon Wrangham* and the Arab boy made answer and said, 'I perceive a tall grey-haired Frank, with a black silk petticoat, walking in a garden with a book in his hand—he is reading the book; his eyes are bright and gleaming, his teeth are white; he is the happiest looking Frank I ever beheld.' Major Felix now named a brother of his, who is in the cavalry of the East Indian Company, in the presidency of Madras. The magician signed, and the boy again answered, 'I see a red-haired Frank, with a short red jacket and white trousers; he is standing by the sea-shore, and behind him there is a black man in a turban holding a beautiful horse richly caparisoned!' 'God in heaven!' cried Major Felix. 'Nay,' the boy resumed, "this is an old Frank; he has turned round while you are speaking, and by Allah, he has but one arm!' Major Felix's brother lost his arm in the campaign of Ava."

"It is here evident," says Dr. Collyer, "that he did not see any real spirit or apparition, but merely the *embodied idea* of the travellers, who

depicted in their minds the image of Shakespeare as he is *generally* represented, &c. &c."

Dr. Collyer then proceeds to state that he has proved the "possibility of mental transfer" beyond the remotest chance of doubt: he relates several experiments in which the recipients exactly described what the spectators wished them to perceive, it being necessary that the latter should form clear and vivid images, in their own minds, of what was to be seen by the patients. One of these experiments is described as follows:—

"New York,

"February, 1841.

"Magnetised Miss ———, found her condition one of the most exalted. At the request of her father, who is one of the most eminent artists in the country, I brought before her *spiritual* vision the shade of Napoleon, whom she recognised at once, then Byron and Alexander the Great. The experiment was performed with much care, so that she could not have previously known our intention. I repeated the experiment on a series of persons with like success. I was obliged to embody the image of those personages in my own mind, before they could be recognised by the recipients; whose brain during the congestive state was so sentient, that the impression was conveyed to the mind, similar to the photographic process of Daguerre."

In the *Albany Argus*, Dr. Collyer says, "I have always advocated the philosophy that the nervous fluid was governed by the same code of laws which governed heat, light, &c., as radiation and reflection actually made a lady perform the same class of phenomena which is the wonder of travellers in the East. She was desired to look into a cup of molasses (any other dark liquid will answer the same purpose) and when the angle of incidence from my brain was equal to the angle of reflection from her brain, she distinctly saw the image of my thoughts at the point of coincidence, and gave minute descriptions of many persons whom she could have no idea of; she saw the persons and things in the fluid, only when the angles of thought converged."

With due deference to Dr. Collyer, is it not most probable that these ladies were influenced by the well-known mental control which magnetizers possess over their patients, and which has been aptly termed "suggestive dreaming"? Upon considering the relations just made, it cannot for a moment be supposed that Lord Prudhoe and Major Felix could have heard the persons and costumes thus described, in the same sequence in which they were formed in their own minds, without remarking the coincidence, still less could Major Felix have felt such astonishment at the description of his brother, with the accessories of the red-haired Frank, &c., when, according to Dr. Collyer's theory, it was merely the reflex of his own imagination.

Mr. Salt, the late British Consul, a gentleman intimately acquainted with the language, people, and country, and less liable to be deceived than by a passing traveller, found himself completely puzzled on many occasions by the results of the magic mirror experiment. Having once, for example, private reasons for believing that some one of his servants had stolen various articles of property, Mr. Salt sent for a celebrated Mugh'-reb'-ee magician with the view of intimidating the suspected person, and causing him voluntarily to confess if he were really guilty: the magician came and declared that he would cause the exact image of the guilty person to appear to any boy not above the age of puberty. A boy was taken incidentally from a band of several of them at work in Mr. Salt's garden, the forms were gone through and the magic mirror properly formed; after seeing various images, the boy finally described from the mirror the guilty person, stature, dress, and countenance; said that he knew him and ran down into the garden, where he apprehended one of the labourers, who, when brought before his master, immediately confessed that he was the thief.

Mr. Lane, the eminent Orientalist, who lived for several years in Egypt, and witnessed personally the operations of the Egyptian magicians, of which he has published many curious relations, states, that on one occasion the magicians' performances were ridiculed by an Englishman present, who said nothing would satisfy him but a correct description of his own father, of whom he was sure that no one of the company had any knowledge The sceptic was a little staggered, when the boy described the man in a Frank dress, with his hand placed to his head, wearing spectacles, with one foot on the ground, and the other raised behind him as if he were stepping down from a seat.

The description was exactly true in every respect, the peculiar position of the hand was caused by an almost continual head-ache, and that of the foot by a stiff knee caused by a fall from a horse in hunting.

I am assured, continues Mr. Lane, that the boy described accurately each person and thing that was called for, and I might add several other cases in which the same magician has excited astonishment in the sober minds of Englishmen of my acquaintance. Mr. Lane candidly confesses that there is a mystery in the matter to which he cannot discover any clue. How then are such phenomena so perfectly coincident with the higher order of mesmeric clairvoyance as developed by Alexis Didier, and by Mr. Hands' patient, as described in No. XXV. of the *Zoist?* Dr. Collyer would certainly confess that it is utterly improbable, that these gentlemen should have been in hat peculiar position in respect to the boy-seer, that the angle of incidence in all these cases equalled the angle of reflection, and a very slight perusal of Dr. Dee's work, will convince the reader that Dr. Dee could not have been so besotted during more than twenty years experiments (with different

seers), not to have discovered that the visions and *responses* given by the crystal, were but the embodiment of his own thoughts.

That the phenomena thus elicited has a closer connection with the spiritual world than the rationalists of the present day are disposed to allow, the following extracts are given from that remarkable piece of autobiography, *William Lilly's History of his Life and Times from the year 1602 to 1681.* "All the ancient astrologers of England were much startled and confounded at my manner of writing, especially old Mr. William Hodges, who lived near Wolverhampton, he swore I did more by astrology than I could do by crystal and use thereof, which indeed he understood as well as anyone in England. His angels were Raphael, Gabriel and Uriel. John Scott, my partner, having occasions into Staffordshire, addressed himself for a month or six weeks to Hodges, assisted him to dress his patients, let blood, &c., being about to return to London, he desired Hodges to show him the person and features of the woman he should marry. Hodges carries him into a field not far from his house, pulls out his crystal, bids Scott set his foot to his, and after a while wishes him to inspect the crystal and observe what he saw there. 'I see,' said Scott, 'a ruddy complexioned wench in a red waistcoat, drawing a can of beer.' 'She must be your wife' said Hodges. 'You are mistaken, Sir,' said Scott. 'I am, so soon as I come to London, to marry a tall gentlewoman in the Old Bailey.' 'You must marry the red waistcoat,' said Hodges. Scott leaves the country, comes up to London, finds his gentlewoman married. Two years after, going into Dover, on his return, he refreshed himself at an inn at Canterbury; as he came into the hall or first room thereof, he mistook the room, and went into the buttery, where he espied a maid, described by Hodges as aforesaid, drawing a can of beer, &c. He then more narrowly viewed her person and habit, found her in all parts to be the same as Hodges had described; after which he became a suitor unto her, and was married unto her, which woman I have often seen," this Scott related to me several times, being a very honest person and made great conscience of what he spoke. Another story of Hodges is as followeth, which I had related from a person who knew well the truth of it. "A neighbour gentleman of Hodges lost his horse; who having Hodge's advice for recovering him did again obtain him. Some years after in a frolic, he thought to abuse him; acquainting a neighbour therewith, *viz.*, that he had formerly lost a horse, went to Hodges, recovered him again, but saith it was by chance, 'I might have had him without going unto him. I will leave some boy or other at the town's end with my horse, and then go to Hodges and enquire for him.' He did so, gave his horse to a youth, with orders to walk him till he returned; away he goes with his friend, salutes Hodges, thanks him for his former courtesy, and now desires the like, having lost a horse lately.

Hodges, after some time passing, said, 'Sir, your horse is lost never to be recovered.' 'I thought what skill you had,' replies the gallant, 'my horse is in a lane at the town's end.' With that Hodges swore (as he was much given to that vice), 'Your horse is gone and you will never have him again.' The gentleman departed in great derision of Hodges, and came to where he left his horse when he found the boy fast asleep upon the ground, with his arm in the bridle. He returns again to Hodges, desiring his aid, being sorry for his former abuse. Old Will swore, 'Begone, begone, go look for your horse.' This business ended not so, for the malicious man brought Hodges into the Star Chamber for sorcery, bound him over to the assizes, put Hodges to great expense; but by means of Lord Dudley, if I remember aright, or some person thereabouts, he overcame the gentleman and he was acquitted."

And again Lilly says, "I was with a Sarah Skelhorne, who had been speculatrix unto one Arthur Gauntlett, about Gray's Inn, a very lewd fellow, professing physic, this Sarah had a perfect sight, *and indeed the best eyes for that purpose I ever yet did see.* This Sarah lived a long time until her death, with one Mrs. Stockman, in the Isle of Purbeck, and died about sixteen years since. Her mistress one time being desirous to accompany her mother, the Lady Beaconsfield, unto London, who lived twelve miles from her habitation, caused Sarah to inspect her crystal, to see if she, *viz.*, her mother, was gone, yea, or not; the angels appeared and showed her mother opening a trunk and taking out a red waistcoat, whereby she perceived she was not gone. Next day she went to her mother's, and there, as she entered the chamber, she was opening a trunk and had a red waistcoat in her hand."

Lilly wrote the account of his life to, and by the request of, Elias Ashmole (the founder of the Ashmolean Museum, Oxford), and in reference to these and similar relations, says, "I may seem to some to write *incrediblia*, be it so, but knowing unto whom, and for whose only sake I do write them, I am much comforted therewith, well knowing that you are the most knowing man in these curiosities of any man now living in England.

So far as my own experience extends, I feel convinced that nothing approaching a transmission of thought takes place between the caller and the seer, in fact the vision in the glass is quite unconnected with what is passing in the minds of either. In this country the seer generally inspects the crystal for himself, and the object he perceives is known only to himself, and concerns alone his own private affairs. Upon referring to a diary I formerly kept, I find the following entry*: Thursday, 9th October, 1834. This evening I charged

*Nothing is more likely than that John Lilly may have encountered and even have produced many genuine phenomena as the class now known as clairvoyance: but he is a confirmed charlatan in whose hands truth—to parody Burke—loses half its goodness in losing all its purity. His autobiography is nevertheless capital; it reads like a foretaste of Defoe, and as it is difficult to think that Defoe, as he wrote fiction, did not sometimes come

my crystal (a glass sphere) and J. N. inspected it, she wished to see her mother who lived at Worcester. Upon commencing the call a second time, she perceived a straight streak of light which appeared to open like a pair of compasses, and then she saw the head, and gradually the whole person of her mother, shoulders, waist, etc., but she could not see any feet. She described her mother as dressed in a green gown with yellow spots, and a purple silk handkerchief with blue spots over her shoulders, her dark hair parted over her forehead, she said her mother appeared to be well. "M. inspected the crystal but had no vision." This J. N. was a young woman about twenty years of age, and although I knew the purpose for which she inspected, yet having no knowledge of the absent party, it certainly could not be a transmission of my thought. But, says the rationalist, it was the embodiment of her own. Granted—still the following experiment will show even that might not have been the case. Sunday, November 9th, 1834, I charged the crystal for E. T., she wished to see a gentleman of her acquaintance (but a perfect stranger to myself), and who then resided a short distance from London. Upon my first charging the glass she perceived only an eye looking at her, but on repeating the charge the whole face and body to the waist formed gradually. So distinctly did the vision appear, that she perceived even a scar on his right cheek, he was dressed in black, with *white* neckerchief, and *white* shirt studs.

"I afterwards charged for another person, but they had no vision." In this case the speculatrix had never seen the party in question in any other than a black silk neckerchief and jet studs, but it afterwards appeared that the gentleman being then in mourning for his deceased wife, he on Sundays wore a white neckcloth and diamond studs, a circumstance she was at the time perfectly unconscious of, and consequently the vision could not be the embodiment of her own thoughts. I will just add one more relation to prove the fallacy of Dr. C's. opinion.

"In 1842 an old and worthy friend, of whose strict veracity I have no possible reason to doubt, came from Burnham with a relative to transact some business in London, and during the time of my absence from home with his relation, he took up from sheer curiosity a small oval-mounted crystal, which I had been using (without effect) shortly before, and then stood upon the table: and after examining it and trying to guess its use, he observed it to become clouded; this at first he attributed to his breath, but upon further observing it, the cloud, as he expressed it, appeared to open like a pair of ostrich's legs which gradually resolved itself into the form of a skeleton. He has since told me that at the same time he felt so

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to believe that what he related was fact, so Lilly, it is not at all impossible, was once or twice so far carried away by fervour and habit of invention as to feel as if he were telling the truth.—*Zoist*.

great an oppression of giddiness and alarm that he immediately replaced the crystal, and was a considerable time before he could throw off the unpleasant sensations it had produced. It was not until nearly two years after this that he ventured to tell me the circumstance: but I could never by any means induce him to inspect it again. It is remarkable that a few months after this happened his relative, with whom I was absent, *died*.

"In this case there was no embodiment of thought, no angle of incidence equalling the angle of reflection, and it would be difficult to persuade my friend, a hale and hearty farmer of fifty, that at noonday he was dreaming."

In "Γ's" article he considers this mode of divination as precisely analogous to one of Mr. Braid's methods of inducing sleep: but in that he is most certainly in error, there is not the slightest analogy between Mr. Braid's process of producing sleep by fatiguing the rectus and levator muscle of the eye and the method of inspecting the crystal. Mr. Braid's method is to fix a small but conspicious object above the level of the eye (the stopper of a bottle was the first object he employed), and then desiring his subjects to fix their gaze steadfastly upon its outer extremity, their eyelids generally closed in sleep in a few minutes, often a few seconds, thus causing congestion by a rapid exhaustion of the natural sensibility of the retina and motive nerves of the eye and eyelids: or in Mr. Braid's own words, "My phenomena I consider arise entirely from the patient keeping his eyes fixed in one position, *and the greater the strain* on them the better, and the mind rivetted to one idea."

On the contrary, when inspecting the crystal, it is held in the party's hand, in the position most easy to himself, and he retains the full possession of his faculties and conversational powers. But if "Γ" is still wedded to his hypnotic theory, perhaps he will try a few experiments by squinting, say at a decanter stopper, and then favour us with his revelations. As for the visions in the crystal being as "Γ" supposes the result of merely "the earnest gaze and concentration of the mind to one idea," as well might he assert that Sir John Herschell, Adams, or Gasparis, when scrutinizing every point of the starry heavens with telescopic eye, were self-hypnotised, and their resplendent discoveries, which have placed them foremost in the ranks of science, were but the revelations of a neuro-hypnotic trance.

For myself I am content to believe that the faith of our forefathers were not such "wretched superstitious absurdities", and that "there are really things in Nature of which our modern philosophy does not permit us to dream".

THE END.

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TOPICS IN REINCARNATION.

Reincarnation is so replete with topics that the slightest inspection of it discloses several, each of which covers others more and more profound, till steadily the inquirer pierces into the foundation of things and approaches the very secret of Nature. Two or three of only the superficial layer are what I now have in view.

The need for more than a few years of earth-life to effect the development of that wonderful germ we call "the soul" is so palpable that sound reason at once concedes a succession of incarnations. We would naturally expect, however, that each should begin where its predecessor ended, that the Ego, after due rest through an interval, should resume the process at the point where death interrupted it. In our own cases, much more as to a Plato or a Bacon or a Darwin, we feel a propriety in the soul's return in the fulness of its powers, no attainment lost, every faculty refreshed and ready for a new exploration of Truth. In short, we would come back again as adults. But, in fact, this is not at all the method. Every revisitant of earth incarnates afresh as an infant, his powers embryonic, his terrestrial knowledge to be gained anew. Through several years he has to learn merely how to walk and talk, and when, further on, he is able to read and think and digest, a long course of schooling is requisite before he can understand even the terminology of sciences which, when he last died, were his familiar possessions. A stretch of industrious years does nothing more than equip him for comprehending the books he may have written before even if later discoveries have not rendered them obsolete.

There is something pitiable in this. It is not merely the repeated expenditure of effort on the initial steps of progress which, it might seem, should be taken once for all; it is the frightful waste of time, years upon years being consumed again and again in babyhood and juvenility, while the developed powers, fit for magnificent outreach in many quarters, are halted, forbidden use, kept in abeyance for untold centuries till an epoch comes when the Law releases them. There is something appalling in this iteration of elementary processes, this incessant renewal of infancy when an immediate re-start in manhood would appear rational and economical.

But even this is not all. We have to consider the statistics of life, the average duration of human existence and the proportions of deaths at various ages. As one child out of every three dies in infancy, as one adult out of every five dies of consumption, and as the average of human life is

but thirty-three years, it is evident that the chances of any individual's reaching the point whence he can make an advance upon his last incarnation are small indeed. Not only is he thrown back for a re-beginning of his course in knowledge, but he has not even the security that the re-traversing of the first part of that course will ensure a continuance beyond the point last reached. If a Plato became a Plato in his three-hundredth incarnation, rested fitly in Devachan, and emerged for a new incarnation which lasted only twenty years—a thing entirely possible. unless we assume that all truly great men die old, there appears a painful waste of strength and of opportunity. With ordinary men it would not so much matter; yet even with them the spectacle of a long succession of re-births, some futile because of death in childhood, others unproductive because ending before maturity of powers, even the remunerative few containing but a small section in which manhood's possibilities are at their height, causes some sinking of the heart over the prodigality of Nature's use of death as compared with life.

How little of time is really allowed to us for progress may best be made evident by diagrams. Let us take a series of twenty-five incarnations. In the first case (Diagram A) we will suppose the average to be of exceptional and abnormal length. Dividing the space between birth and eighty years into zones of ten years, and indicating the separate incarnations by lines reaching at a point the time of death and then dropping back into Devachan for a fresh birth, we will suppose that only one has ended at 30 years and one at 40, three reaching to 50, two to 55, three to 60, four to 65, four to 70, two to 75, and five to 80. It is obvious that this must be an extreme, perhaps a non-existent, case. The sum total of these years is 1600, an average of 64 years to each incarnation. But from these, for purposes of conscious progress, must be deducted at least 10 years of childhood, making 250 years; a further period of 15 years during which educational processes are maturing the individual for valuable work,—and surely little is possible before the age of 25, this deducting 375 years more; and yet again the period beyond the age of 70, when, as almost always happens, the powers abate and the mind does little more than repeat itself, this being in the diagram an aggregate of 60 years. From the 1600 years of the 25 incarnations must therefore be deducted 685 years of unproductiveness, reducing the average of productive years from 64 to 36 3/5. And even this takes no account of sickness, business occupation, distraction by anxieties, the need for recreation, and the like.

But the case supposed is avowedly extreme. In Diagram B we have one more within the limits of probability. Still taking 25 incarnations, let us suppose one to have reached to 10 years, one to 15, two to 20, two to 30, two to 35, two to 40, one to 45, two to 50, two to 55, two to 60, two to 56,

three to 70, one to 75, and two to 80. The total sum is 1225 years, an average of 49. But deducting the 10 years of childhood for each—250 years; the 15 years of educational processes for each of the 21 incarnations lasting 25 years, and the 25 years for the four incarnations terminating earlier, in all, 340 years; and the 25 years beyond the age of 70; there are left 610 years, an average of but 24 2/5 years of productive capacity. As before, no allowance is made for sickness.

Even this is a case more favourable than actualities warrant. It has not included deaths in childhood, and it has made an average incarnation 50% longer than statistics show to be the fact. Diagram C is doubtless a more accurate representation. Of the 25 incarnations we will suppose four to have reached to 5 years, two to 10, one to 15, two to 20, two to 25, three to 30, one to 35, one to 40, one to 45, three to 50, one to 55, one to 60, one to 70, one to 75, and one to 80. The total is 845 years, an average of 33 4/5 years to an incarnation. But we deduct the 210 childish years of the 21 lasting to or beyond 10, and the 20 years of the four ending at 5, as well as the 15 years of educational processes for the 16 lasting to 25 or longer, and the small time for those ending prior, together with the 15 years beyond 70. These aggregate 540 years, leaving 305 years of productive capacity, an average of but 12 1/5 years to each incarnation. Here again we make no allowance for sickness.

In the case last supposed, the one most consonant with the statistics which modern science has carefully compiled, only about one sixty-ninth of the time actually passed in incarnate life is available for anything like real progress with matured faculties and a virile will. This truly seems a meagre proportion. Meagre as it is, it becomes insignificant when we compare it with the duration of the Ego from the first to the last of the 25 incarnations supposed. For we have yet to consider Devachan. Now while Mr. Sinnett's 1500 years are universally admitted an error, and while, in the absence of knowledge, any period used must be speculative, it is, one may think, quite within bounds to suppose that an average length may be 250 years. Omitting, then, the four deaths at five years of age, when rebirth may be expected immediately or very soon, there would be, in the case depicted in Diagram C, 20 intervals of Devachan, aggregating 5000 years. These, plus the incarnated periods, would be 5845 years, of which the productive aggregate would be 305,—one-nineteenth, a trifle over 5%. Of course, if the Devachanic interval was longer, say 500 years, the proportion would be but one thirty-fifth, about 3%.

There is something most impressive, most staggering, in this enormous preponderance of the quiescent over the functioning eras of human life. We may consider it an instance of Nature's indifference to economics, her treasury of resources being so limitless. Or we may consider it as proof of

the necessary slowness of evolution, whereof the millions of years expended upon the physical structure of this our earth are an illustration. Or we may take it as indicating the thoroughness to which everything pertaining to Man is effected, little time being given to him for action, and much exacted for digesting the results of action. Or, if responsive to the moral lessons of facts, we may see in it a hint of the incalculable value of time, of the enormous importance of so using the little productive section of each incarnation that the very best of outcome may be assured, best for our own characters, best for the absorption and distribution of truth, best for our neighbours and nation and race. However we may regard it, the fact remains that our era of possible advance is petty as compared with our ages of existence.

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Another singular feature of reincarnation is as to influence during childhood. We should naturally expect that a character formed in a preceding earth-life would return here substantially as it left, its future modifications to be determined mainly as it should deliberately choose. And yet, in fact, the newly-incarnated being is plastic and pliable, receiving a large part of its impressions from its surroundings, and almost at the mercy, one may say, of those who have it in charge and shape it. There is reasonable certainty that a youth will reproduce the thoughts, opinions, beliefs, prejudices, habits, even phrases with which he has been encompassed, and may not change them till far later in life, if at all. Even in this land of social flux and of perpetually changing currents of force, we expect, especially in rural regions, to see the effects of parental influence. But remember that this influence is less here than anywhere else on earth. To see what sociological heredity means, we must take some land as China, India, or Turkey, where physical features are stereotyped, where opinions and usages have the sanction of religion and are therefore not open to change, where, if an independent spirit asserted himself, he would be execrated and shunned as not merely impudent but blasphemous. Birth there means of necessity the reproduction of national, local, family type. Opinions are not more varied than is colour of skin or texture of hair.

Certainly this exceeding, in some lands this irresistible, pressure of surroundings by which a child is moulded to the pattern of its progenitors raises large questions in reincarnation. In our own land, though it operates, there are constant variations from the parental type, and a man who thinks for himself and will not be gainsaid snaps all domestic fences and wanders whithersoever he sees the light of Truth. But in a country where no such phenomenon exists, all men are subjected to one uniform experience. What, now, is the interpretation of Karma as determining reincarnation? It determines it, we know, either as the expression of previous merit, or as

the provision for a needed experience. As an enormous majority of children are born under conditions determining their future views and habits, many absolutely so, some but partially, and as the number of assertors of independence is relatively small, are we to infer that the majority deserve no better fate, and that the independent thinkers are the rare souls who have been subjected to early restrictions only for some needed discipline till the real inner nature should burst its bonds and be free? What would be the object of long eras of Devachan for a being which in morals and thought was the same as when there before? What hope is there for the changeless races? How at all is it just that a rebirth which one did not choose and cannot escape, should place him helpless as clay in the hands of his family, his life and beliefs having no option and no advance? It would truly seem as if all real possibility of progress was reserved for a favoured few in an exceptional land.

I do not say that these questions can be answered even plausibly. Probably one part of the difficulty is in the fact that we do not, cannot, realize the vast disparity between ourselves and the majority of mankind. It is not simply that our hemisphere is more enlightened, or that our habits are more free, or that we are accustomed to thought: it is that the gulf between the cultivated few and the undeveloped many is so broad and deep, that their views, sensations, moral judgments, stolid ignorances, paralyzing prejudices are absolutely unconceived by us. So with their needs and possibilities. If, then, we demand for them a rebirth consonant with our own ideas of freedom and light, we are demanding something for which they would be unfitted, which they would not understand and could not use. Little would it profit an expiring Neapolitan, his nature coloured with local ideas of truth and honesty and honour, if reborn as the child of a New York philanthropist. The moral basis would not be there: the rebirth would be out of place and time. And so there must be congruity between the new-comer and his environment. If he is born an African savage, it is because he is entitled to nothing better; if he is born a Chinese, it is because that is his grade; if in a Western family of culture and finish, because that is where he belongs. And if millions of African savages and Chinese coolies are born for every dozen Westerners of promise, it must mean that only the dozen have evolved as yet from the millions. We have nothing to do with the proportion; the fact of birth indicates the fact of fitness.

The question of a long Devachan is perhaps less important than it seems. For, the longer the absence of an inadequately-developed soul from earth, the greater the chances of earth's evolutionary improvement meantime, and hence of his finding an environment a shade more favourable. National interflow has been awakening dormant faculties and slowly push-

ing communities forward to a better position. This, too, may constitute the hope for the changeless races. Modern commercial enterprise and scientific research are pushing probes through every land, and gradually channels are established through which must pour the modern life. Then antiquated ideas are sapped, fresher thought steals in, stolidity disintegrates, and society is re-formed. Liberty follows, and then the area for the rebirth of advanced souls is enlarged. If a soul is really advanced, we can hardly think of it as reborn in a stifling region.

Still, allowing for every consideration due to Karmic award, the fitness of environment, and the small proportion of developed souls, there is a mystery in the awful fact of the subservience of childhood to its elders, and we cannot fully see how freedom of the will can be preserved under such conditions of rebirth.

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A third topic suggests itself. Has birth in a particular region any particular significance; and, if so, what region seems most adapted to a symmetrical development of the whole man? Without the slightest Fourth-of-Julyism, and quite without conventional prejudices of patriotism, I venture to think that Karmic merit and evolutionary possibilities point to these United States. I do not say that rule by the rabble is sustained by either reason or experience; that the science of legislation, the most complex and delicate of all sciences, is best practised by those who know not a fact in jurisprudence, finance, political economy, or any other science the laws of which regulate the effects of legislation; that opera bouffe methods of government, delightful as they are on the stage, are felicitous in actual life; that total insecurity for property, and a judiciary ingenious only in devising technicalities for the protection of rascals, are pleasing spectacles to a reasoner or a moralist; for the reverse in each case is notoriously and grotesquely the fact. But I do say that there is a combination of freedom, energy, and intelligence which clears away many of the most doleful checks to advance. Ecclesiasticism, and with it private bigotry, have so far abated, that social ostracism for opinion's sake has been reduced to lightness. The enormous circulation of news and literature makes fresh thought permeate every quarter, and disinclines the natural mind to believe that nothing can be true which is not mildewed. Independence will not submit to dictation, and holds that conviction must precede assent. So constant is the flow of argument, and so resolute the decision to respect it, that men change their Churches without endangering their comfort, and even renounce them without forfeiture of esteem. They can meet fearlessly for conference in buildings surmounted by no cross, and in halls adorned with no altar.

This entire freedom of action, together with energy in pursuit of any

study and peculiarly opulent facilities therefore makes America an area for privileged incarnation. Given the will for spiritual progress, the thirst for truth on higher planes and the resolution to act it and dispense it, how little there is to hamper or forbid! If the desideratum is an environment where intelligence stimulates, vitality impels, and resources nourish; one voided of reverence for tradition, fear of singularity, or misgiving over innovation; one in which an independent spirit can most easily think, act, and speak as it sees fit; one through which communication is so incessant that kindred souls have every facility for union and encouragement; surely this land at this date possesses it.

I know that many Theosophists look on India as the enviable spot. If you had been born there, you would probably have had a stronger sense of the reality of the unseen world. But the value of such a sense depends in part upon what kind of a world the unseen world is supposed to be, and also in part upon the effect that supposition has in shaping the seen world of society and men. For the sake of it, would you be content to fetter yourself with all the notions and restrictions of the caste system, and to fill your lives with binding rules as to when you should wash and pray with whom and of what you should eat, what clothes and what paint you should put on, and a multitude of tedious and petty rituals, each one of which you would consider as of momentous import? Would you like to be put back several hundred years in the evolution of intelligent thought, and to be as credulous and as superstitious as the civilians of the Middle Ages? If a man, would you fancy the oriental treatment of women, and if a woman, would you enjoy it? Would you prefer to give up your present habit of attending to your affairs as you choose, and accept instead a constant reference to the moon, or the conjunctions of the planets, or the horoscope made at your birth, or a passage from some Sacred Book? In short, would it have been better to be a slave to sect and ceremonial injunctions, clanking shackles at every step and in mortal terror of imaginary demons, or a free man, walking upright and everywhere in the sunlight, and preferring the nineteenth century to the sixteenth?

To my mind we have everything here which is needed for spiritual progress. We are not as near to the homes of the Masters, but as Their work is independent of distance, that fact is unimportant. All spiritual forces here are as potent as they are ten thousand miles eastward; literature and science and intellectual influences are incomparably more mature; there is more to stimulate to a harmonious development and less to cramp or pervert it; and we are free from a vast stock of single and assorted superstitions which the blessed Orient will probably cherish for many generations. We have so *very* little to hamper us, so *very* much to aid us. Even the Theosophical Society is stronger here than anywhere

else, and we are told on good authority that the seat of the next great Race is to be in this land. And so I should say that it is a privilege to have been born here and at this era, and that if we think and act and work as such a privilege incites, there may be hope of our reappearance here at a stage all the more rich and glorious for our having contributed something to the preparation for it during this present incarnation.

TOPICS IN REINCARNATION.

II.

The topic of heredity in its relations to reincarnation is one upon which the opinions of only a real teacher can have value. So much of fact in the unseen, and therefore to us speculative, world is involved that we have neither the data nor the explanations needed, Yet many of the surface items are tempting to thinkers, for they hardly see a child without comparing it with its parents, and the comparison raises the whole question "How and Why" in heredity.

If successive generations of men were like plants, that is, if they were exact reproductions of the immediate predecessor, and if the only variation during life came about through change in soil or treatment, or through grafting,—all of them artificial processes, the problem would be only of a material nature, and so need only a material interpretation. But with human beings there are several marked contrasts. Children physically resemble their parents but partially, sometimes not at all. In size, contour, features, and colouring they may be unlike either parent or both. This is no less true of talent and of disposition. A common-place pair may have a child of even genius, or the offspring of genius may be common-place; and gentle or ferocious temperaments may have the reverse for direct progenitors. In any of these cases the familiar facts of heredity prompt us to look back to prior generations for the source of the present type, for what is known as "atavism" exhibits the skipping of one or more generations by some quality of character and its reappearance at far later date. Holmes amusingly illustrates this. A certain man was guilty of an impropriety. "Oh yes," said Holmes, "his grandmother was once rude to me". Then we have the phenomena of mixed qualities, and of brothers and sisters unlike each other, and of resemblances to an earlier generation collateral to the line of descent. Yet, opposed to all the many contradictions to heredity, stand the monumental facts of national characteristics, which make the Englishman distinct from the Irishman, and the Italian a different being from the Hindu; of local peculiarities, as when a Yankee

is contrasted with a Westerner; of family traits as when a Bayard is famed for his social charm. There is evidently a principle of inheritance, as with the plants, and yet no such uniformity and certainty in its workings. Of course this is due to the fact of individuality in humanity, the fact that each Ego is a separate being and incarnates itself from time to time in a separate body prepared for it by the process of parturition.

But why, if thus separate and independent, thus a voyager down the long stream of time, landing at intervals and then betaking itself to a new canoe for another journey, does it have any resemblance to its predecessors? How are individual marks and qualities consistent with a law of heredity, or how can a distinct being bear the impress of others whom it never saw, never knew, never encountered? Why should I, frail and weak from my own disabilities, be forced to fight with tendencies belonging really to some ancestor who has now perhaps expiated and overcome them?

Here is one of the spots at which a teacher is needed. Still we can see some of the explanations ourselves. One is in the physical transmission of physical and even immaterial traits. There is a law in nature that like begets like, and so in bodily structure we should expect to see a type perpetuating itself in humanity as in the animal or the vegetable world. But as in humanity there is the bodily structure *plus* the conscious will-forming habits, and conforming the structure to those habits, we may no less reasonably expect that the close connection which exists so long between the body and the soul inhabiting it, shall suffuse that body with aptitudes and super-sensual forces capable of transmission. It is not necessary to suppose, with a growing school of Theosophists, that each atom has a consciousness of its own, for the word "consciousness" seems to have little meaning when disconnected from organism and will, and its application to atoms sounds more like an ingenious sportiveness than a tenable theorem. Besides, those who attribute consciousness to atoms, usually deny it to the Deity, and one is hardly prepared to concede less to the Supreme Architect of the Universe than to a dust-speck or a brickbat. But without going thus far, it is quite conceivable that a physical organism may become furrowed and channelled with habit, and that life-forces, following (as do all forces) the lines of least resistance, more readily flow through those channels than elsewhere; and then that another body, procreated therefrom, may have naturally the same constitution, the same channels, the same tendency to certain acts; and then that the tenant of the derivative body may be reacted upon by the stored-up inclinations, and readily allow his own life-forces to pour through the channels reproduced from the primitive. Thus a new-comer into a new body would not find it without bent or bias, but tinged and moulded and

vibrating, as was that of which it is the offspring. And so that body would affect him, influence him more strongly than could any objects outside of him and it, sway him, shape his nature to its own material, yet immaterially-saturated, type. And so he, finding certain actions easier and more congenial, would practise them, the house and the tenant fitting themselves to each other.

This seems to concede very much to the power of matter, even when suffused with influences which have come from mind. And surely it would be unjust to a newly-incarnated child if the home made ready for it was really its master, or if it itself was a fresh creation, a being without antecedents or history, starting for the first time on a human career. But it is not that. It is really an epitome of many incarnations, a concentration of long experiences and activities and aptitudes, the outcome, last time, of a very distinct and vivid life. It has a character with marked inclinations, it has reached a stage of development in each of many traits, it is a bundle of forces and merits and evils. It is re-born, not first-born, is old in trials and perhaps in sin, has been through millions of years in varied lands and varied spheres. It has no right to a spotless house, but only to an appropriate one. And so Karma, the unerring guide, has taken it in its present helplessness and has put it where it belongs, in the house which other pilgrims, unknown to it but like-minded, have unwittingly prepared for it in the prosecution of their own designs or pleasures. Sometimes the home is altogether congenial, for the ingrained qualities of it and the occupant are alike, and then the life goes on merrily and swiftly and downwardly. Sometimes there is a jar, for a higher principle asserts itself and battles with its surroundings, seeking to elevate the body and the man to finer ways and nobler followings; and sometimes that is so encouraged that it masters all the life, and then both are purified and refined, vibrate to higher tones in the gamut of spirituality, and the body, saturated with new habitudes, becomes the parent of another, fitted for the indwelling of a tenant worthier still. If the bad, just-born, find bodies suited to them in moral saturation, so do the good.

Yet this does not explain why saints are sometimes the progeny of sinners, and sinners of saints. Marcus Aurelius was the father of Commodus, and Edward the Sixth was the son of Henry the Eighth. We need, of course, to allow for the other parent, but this element is inadequate. Evidently the problem of reincarnation has more factors than ancestral, and the ancestral more factors than procreation. Character is an exceedingly complicated matter, and Karmic treatment of it cannot be less so. As we believe neither that every soul is a fresh creation nor that it is begotten by the parents of its physical body, we perceive as a consequence that heredity is strictly an affair only of that body, including

its tendencies, and that a child resembles an ancestor in character, not because such character has been transmitted to him, but because he having independently that character through his own formation of it, is incarnated in a family whereto he is like. A and B have similar traits. A's time for reincarnation has come 30 years ahead of B's; he has an infant, and B enters it as his appropriate home. It is even conceivable that B may have been A's father long ago, Devachanic interludes having been unequal. Moreover, another consideration bears upon the matter. Either of two conditions may determine incarnations in a family. There may be no similarity of character, yet other circumstances so fitting that such is the proper spot for the incoming Ego, his needs and rights pointing thereto. We can imagine a meritorious Ego born as a child to evil but high-placed parents, Karma foreseeing that the parents would die young and that the child would secure the benefit of their station whilst losing the infection of their example. The other condition would be where there was similiarity in some one element of character, but diversity in all others. To cure the one evil by experience of its hatefulness, an otherwise meritorious Ego might be born in a family possessing it, and so be disciplined out of his wrong as he felt and learned it to be such. Perhaps you have seen, certainly I have, a character fine in many ways but needing remedy to others placed by birth in a distasteful environment, everything repelling and odious and unsympathetic. Why? Because only by gradual perception of what his own evil must be when at its full, as illustrated around him, could he sense and loathe and correct it. It might be littleness or illiberality or selfishness or sham, what you please: in no other way than by bitter experience could the trait be exhibited and cured.

Of these two cases, one is an apparent violation of heredity, the other but a partial illustration of it. The deflection is caused by the working of Karma, and if Karma has power to override heredity, it is the superior law, and to it we must look for the source and reason of the anomalies, as well as the examples, in inheritance. Indeed, if Karma is omitted from the inquiry, it is hard to see how there can be any *law* of heredity at all. For as the body only, not the mental or spiritual nature, is generated by a parent, statistical tables of filial talent or dispositions or crime are mere collections of figures, suggesting no connection and pointing to no inference. If we are told that large investigation has shown a measurable uniformity of quality along lines of descent, we may reply, What of it? As the incarnating being is not the product of his ancestor, there is a total break between the statistics and any induction from them. Nothing but Karma can show *why* the son of a criminal is probably a criminal, and this Karma presupposes of necessity the doctrine of reincarnation. Given the fact that an incoming Ego has a character meriting a certain

environment, and the fact that Karma will ensure his receiving it, and you have a rationale, a meaning, a coherence in heredity. It ceases to be a mental speculation or a moral puzzle, for we have the clue to its mystery.

That clue, as has been said, is found in antecedent character. Proper treatment of character being the aim of reincarnation, all minor questions bend before it. If a just man is the father of a reprobate, or the son of one, the fact may at first appear strange, but it ceases to be so when one thinks that the call for that treatment, whether through domestic experience or social surroundings or specific circumstances, is louder than for a mere compliance with external probabilities. For some reason the son deserves that environment and requires that experience. And this is equally true whether the environment is congenial or the reverse. It may be a reward or a discipline; in either case it is needed, it is just, it is Karmic.

Contrasts, then, between parents and children, or between the children of common parents, while they weaken the purely scientific doctrine of heredity, are no puzzle Theosophically. Theosophy steps back a little from the scene, puts the ancestor and the descendant side by side, waives off their physical embodiments, and compares the two Egos. It notes the similar temperaments and inclinations, the relative strength of good and evil, the qualities which need bracing or repression, the general tones of character. The question which Ego came first in the world, and why, is minor. They have come into the world upon a common line which indicates a common element. Investigation may disclose it. Back of it stretches a long series of Karma-making lives, whereof the present is the latest. Both Egos must have had a large proportion of their merits alike in quality, ensuring their rebirth in the same general era, of the same race, in the same land, and of the same family. There are differences, perhaps, in social position, in wealth, and in opportunity. These indicate the divergences as to merit. At this point comes in the date of birth. The world is older now than it has ever been, and it is rather a privilege to be born into its riper thought and larger facts. Crumbling superstitions let in more of heaven's light, and one feels it better to be upon the planet now than forty, seventy, a hundred years ago. Possibly, then, the child, the grandchild, had a slightly finer past than the father, the grandfather, and so comes as the descendant and not the ancestor. Heredity takes a very different colour when we think less on theories of "pangenesis" and "selection", and more on doctrines of Karma and Reincarnation. And this is what may come to pass hereafter. The true cause of resemblances, the real impulse to inheritances, the inner reason for place in generation, may disclose itself to the scientific eye, and Galton will be superficial without Sinnett.

The question of Reincarnation as related to Sex is of no little moment. If I was sure that on another evening you would be as patient and good-natured as on this, I should be almost tempted to undertake it.

TOPICS IN REINCARNATION.

III.

The curious questions embedded in the topic of Reincarnation in its relations to sex are hardly more curious than the prior question as to mental distinctions in sex. The great palpable fact of physique separates the human family into two sharply-marked divisions, and yet the line is hardly more clear than is the almost coincident one in mental structure. Here and there in the space between the hosts, an individual stands forth as not exactly identified with either,—a woman with a man's spirit, or a man with a woman's, sometimes a being so compounded of both that it might as well have had the converse body; but almost universally the interior and the exterior, the mind and the form, correspond, and we infer character from gender. The strangeness of the fact escapes us because we are so accustomed to it that we never examine it.

For the difference is far greater than is explicable by relative proportions of muscle to flesh, or habits of out-door and in-door life, or the effects of any particular social system, or the down-treading of the weaker by the stronger. History does not affirm the theorem that preponderance of mere strength gives permanent ascendancy to any side. This would be to elevate matter above mind. If there is anywhere a permanent ascendancy, it must be because mind has secured it; and this cannot be less true of sex than of races or nations. A particular social system would only affect the region where it existed. Habits must be traced to some antecedent and causative reason. It is the mental which notably concern the questions in reincarnation.

The differences between the male and the female type of character have long been the subject of grave research, of thoughtful speculation, and of jest. If any full illustrations were needful for our present study, it would be difficult to give them without verging on the comic, and thus transforming study into amusement; but a few generalized distinctions may prepare us for examining reincarnation as related to sex.

First, then, it may be said that the average opinion of women has smaller range than that of men. If you take fifty women at random and inquire their view upon some new topic, one upon which they have read nothing and heard nothing from husbands or brothers, the result will not

vary beyond quite moderate limits, and will in almost all cases express conventional belief, antecedent prejudice, and a normal conservatism. If you take the same number of men, the result will give far larger variety, not merely because conventionalism is less potent, prejudice less fixed, and conservatism less inherent, but because greater friction with the world and an enforced vision of things as they are, promote a freer play of thought on all topics, and consequently upon new ones. Hence the chances are that a man of a given class is less typical than a woman of the same class, and that anticipations or conclusions do not warrant so much precision.

In the second place, it may be said that the coöperative faculty has fuller function among men than among women. There are two aspects of this. One is that the inherent tendency of women to rely on guidance, and that guidance from a man, indisposes them to seek it among themselves. As each looks naturally to male support and leadership, she has no instinct to expect it from other women, and so the impulse to coöperation is slight. The history of Female Suffrage Societies is a case in point, although this was a tempting case to common union against the tyrant. Yet it seems as if the tyrant was more bearable than the deliverer. The other is the proverbial tendency of women to quarrel. I shall refrain from speculation as to the causes for this, but it seems to have been accepted as an axiom by sociologists, and may account for the brief career of most organizations from which the male element has been excluded.

In the third place, it may be said that the sentimental side of women dominates the rational; the finer, more delicate qualities exceeding those of robust, vigorous form. Hence their readiness for intuitional perceptions, and hence, too, their affinity for those interests wherein are combined a devotional and an aspirational element. This is why Church membership is so largely of women, and why the Theosophical Society owes to them so much of its size, its vital spirit, and its heart. They do not usually come into it because they are anxious to understand cosmogony, or because philosophy is fascinating and helpful, but because they feel the reality of a Universal Fraternity, and sense the buoyancy and sunniness of a spiritual principle which clears the air of pitiless creeds and murky dogmas that every soul may see heaven if it will—and reach it. "Sweetness and light"—what a portraiture these words give of certain women in the Theosophical Society!

From such discussion as has had place on the reincarnation of the Ego in male and female forms, it would seem that the usual process is alternate. If so, any question of superiority is laid to rest. If the Ego, after repeated incarnations in both sexes, reached a point where it never needed again to incarnate in one of them, this could only be because that one was inferior, to be surpassed and dropped when permanent fitness for

the other was achieved. This may be so at the Mahatmic stage. But at ours, we are given to understand, male and female embodiments succeed each other, neither having precedence as an evolutionary advance. As the mental type usually accompanies the physical body, we have to be alternately men and women in character, and so the two sides of our nature, like the opposite hemispheres of our own earth, are successively brought into the light and plunged into the darkness.

Just how a reversal of sex in the next earth-life may be contemplated by our Theosophical sisters can only be made known by a paper or other declaration from one of their representatives. Speaking from the male stand-point, I confess to regarding it with some misgivings. It is not that I should not make a good wife and mother, for perhaps I might. It is not even that I prefer the larger range of opinion, the greater coöperative faculty, and the dominance of the rational over the sentimental. But it is because, when I recall scenes in telegraph offices, street cars, and shops, the maddening bunglings and confusions familiar to any one who has read the letters to a business office, the caprices and social jealousies and petty occupations which one sees in daily life and reads in the weekly "*Life*," the aimlessness and worthlessness of existence which this era seems to have imposed on the sex to which I shall next time belong, and think that I shall then be an actor instead of a critic, that my heart sinks. You may say that memory of these scenes will then be absent. True; but that constitutes the distressing element, for without memory of the impression such things gave him, how can the newly-incarnated be expected to make reform? But let us turn from the sombre to the studential aspects of our topic.

It certainly seems strange that the same Ego, merely because changing its encasement to one of opposite gender, should exhibit itself as an opposite being. The process of orderly advance which we think natural, and which we should expect to see verified in continuous manifestation of each attained faculty, deficiencies being gradually made up and excrescences gradually pared down, does not hold. We do not find an Ego presenting himself as he must have been when he last quitted the earth, ready to take up the evolutionary work where it was dropped, but a being with converse traits, tastes, aptitudes, and desires. John Smith, who was vigorous and self-reliant, and perhaps aggressive, enjoying argument, and ever in the van of fresh opinion, active in business, fervent in spirit, whether or not serving the Lord, reappears as Mary Jones, timid and weak and dependent, impatient at reason and always taking refuge in feeling, conventional and indolent, devout but useless, a good nurse but a poor companion. Or perhaps Sarah Thompson, a refined and cultivated gentlewoman when here before, now returns as a burly, pushing, not over-scrupulous politician.

It would seem incredible that the two characters should be really one. And even where the cases are less extreme, there must be still the obverse sides of being, the distinctively masculine supplanting the feminine, the distinctively feminine supplanting the masculine. Can we find any rationale for it?

In the first place, there is the obvious fact that, but for the contrasted characters of sex, human life would be painfully monotonous in colour, indeed incapable of endurance. Sharp divergences in taste make possible the execution of every conceivable function, as the social system turns out its innumerable needs and demands and opportunities. The necessities of life do not require merely the provision for the birth of new generations and the maintenance of home surroundings through sexes, but a vastly complicated range of varied avocations, each exacting a different combination of qualities. Thus every demand of humanity finds its fulfilment *in* humanity, and the world is tinted and variegated with countless colourings which, if not directly traceable to sex, are inconceivable without it. Had Nature arranged that each Ego should return with its totality in manifestation, we should all be at different stages of a homogeneous development, or perhaps should not have developed at all because there would have have been no development of society.

In the second place, the law of popularity seems to hold as fully in the manifestation of man as in the constitution of man. All Nature exhibits the action of two opposite forces, through the play and interchange and balancing of which come about the phenomena of life. The centripetal and centrifugal, the negatively and positively magnetic, the composing and the decomposing, are at work about and through us. On the mental plane that same fact holds. The analytic and the synthetic power, the rational and the sentimental, the logical and the perceptive, ever antagonize each other. Characters, as they are sanguine or despondent, phlegmatic or lymphatic, dependent or self-reliant, show the pervasiveness of the law. This being so in man's make-up, it is properly so in his manifestation. And as, in the broad field of Nature, these forces are usually displayed in alternation, so in the epitomized field of human incarnation. There comes a birth when the male element is given vent, and then one when the female element has its turn; and then the male, qualified by its experience, is uppermost, and then the female, qualified by *its* experience. Both sides of the dual being have equal chance for true expansion; both forces in the double nature are allowed their just activity. When both are harmonized according to the highest law, their every movement free and accurate and common, the necessity for terrestrial discipline will have been over-passed. It is this state of things which we understand of the Exalted Souls who have gone on to loftier planes.

In the third place, the true contrast of an Ego is not with his precedent incarnation, but with the one before the last. We must compare the man with the man, and the woman with the woman. If endowed with such powers as Theosophy claims to be attainable by humanity, and which it illustrates in the persons of those from whom so much of its teachings have mediately flowed, we should be able to put a masculine record side by side with that it made two incarnations back, and see how far the old qualities were again asserting themselves, and how far they had been modified by discipline then and by the female incarnation between. It would not be John Smith as compared with Mary Jones, or the delicate lady with the bustling politician, but John Smith as he was in his last male career, and Mary Jones as she was prior to becoming John Smith. Similarly with the other pair. And then we should see how the qualities which have manifested themselves in the later incarnation were not unknown in the earlier, and how, co-existent with strong and vivid traits on the one side of the dual nature, were equally marked traits, but antithetical, on the other side. And, too, we should see that, but for the opportunity Nature gives in reincarnations for the due action and discipline of each, neither would have had expansion, training, correction. And too, I am sure, we should see that, by temporarily obliterating memory, she has given the condition indispensable to any advance at all.

But, it may be said, all this presupposes an invariably congruous manifestation, the body and its allied mind always re-appearing together. By no means. History records a Catherine of Russia, an Elizabeth of England, a Joan of Arc. And, indeed, we should rather expect some commingling, perhaps some survival, of traits, when we recall the fact that the two sides of the Ego, though distinct, are not dissociated, and the further fact that human evolution, more than any other evolution, is a field wherein play the most complicated and varied of all forces. Human nature supplies some, cosmic energy others; from the great realm of moral and spiritual potencies comes a third set. How all may operate, or what may be the outcome, in any case, of so many and different influences, who can affirm? I think I can see how the normal process would lead to a female incarnation, and yet that some pent-up energy, obstructed in the past, might so need vent and be so valuable to humanity at that epoch, that it would properly be allowed dominance in the incarnation feminine only as to body. Or, perhaps, the previous incarnation might have been cut short by accident, and some higher law step in to modify the otherwise usual sequence. Or, perhaps, the last career had earned a certain status in this, but no fit embodiment was found of the sex demanded, and so one was taken from the converse. Or, perhaps, some quality needing repression or diversion could never find it wholly in the sex to which it was appropriate,

and so it incarnated into the one wherein such discipline would surely come. And thus we might long go on, speculating, imagining, combining various circumstances and conditions, seeking reasons for all the anomalies we see or read of, evoking explanations of the mysteries of birth. Yet we should only find hypotheses, for the clear vision of Initiates is still far ahead, distant probably many lives from that wherein we now are struggling and guessing and aspiring.

The Theosophical Society, though it has formulated no creed, has done what is better—it has expressed a principle. It has mounted above all the world's great nationalities and religions, has waived aside the social customs and the faiths of both the Orient and the Occident, and in the simple, sharp-cut statement of its position has shown its grasp of reincarnation. For its Constitution says emphatically that membership is without distinction of sex. One of its founders was a man, the other was a woman. Both knew that sex was no permanent quality of the being, exhibited once on earth and ever afterwards in the spirit-land, but an alternate expression of the converse sides of the Ego. The perfect Society, like the perfected Ego, needs both in manifestation. Nowhere else, with the exception of one or two insignificant sects, and those on other grounds, have the fact of reincarnation and the consequent equality of sexes been so displayed as they are here. The Theosophical Society, like Mother-Earth herself, welcomes with the same warmth male and female in-comers, and tries so to improve and develop them that, when they reappear in their new and converse incarnation, they shall be the better for this. If we Aryans are privileged with a short Devachan and allowed to come back soon to our work and our mission, while it may be too much to hope that the Society will be co-extensive with civilized humanity, it is at least permissible to believe that it will contain the mass of enlightened philanthropists, and to trust that we, then women if now men, and men if now women, will be members of that mighty host. Perhaps then the now too-voiceless sisters will no longer sit mute as the discussion passes round, and we, the male talkers and essayists of the present, will have succumbed to that most untheosophic dictum of St. Paul, " Let your women be silent ; for I suffer not a woman to speak, but to be in subjection to the men ".

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THE MINISTRY OF PAIN, THE MEANING OF SORROW, AND THE HOPE OF THE WORLD.

The idea of the eternal and universal reign of law has hardly yet dawned on the average understanding of man. Law may indeed be called the slogan of modern physical science, yet the great majority of so-called scientists no sooner predicate the universality of law, than they limit the universe to matter and its phenomenal display. The idea of Being without phenomenal display is not only denied, but it is regarded in many places as an impossible concept, born only of the wildest fancy. It thus transpires that what is gained in one direction by the recognition of law and its display outwardly as effects, is lost in another direction by limiting the universal display to sense and time. This is equivalent to saying, "lop off one half the universe and we will admit the reign of law in the balance". Theology, on the other hand, postulates the absolute, and at once proceeds to limit and define it! The result of all this intellectual juggling, is the bewildering of man and the discouragement and despair of human life. Between the vagaries of blind faith, and the blasting negations of materialism, dense darkness reigns.

It thus transpires that pain and sorrow are borne by the great majority of mankind with piteous complaint, with mute stolidity, or with impatient resentment. The meaning of life is thus far from comprehension, and the evils keep pace with the progress of civilization.

Even where it is vaguely apprehended that ignorance is the cause of misery, education seldom mitigates the misery because of misdirected efforts equally based on ignorance. Man is thus involved in sorrow as in the meshes of a net, unable to extricate himself or to materially help his fellow-men.

The result of all this bewilderment is the almost universal determination to get rid of pain and sorrow at any cost, and this dread of pain and fear of sorrow, more than anything else, ministers to the selfishness of man.

It is true that a charitable impulse born of common suffering and common sympathy, builds hospitals and asylums for the more unfortunate of earth's benighted millions. This, however, commendable as it is under the circumstances, is, after all, an effort to save individuals from the consequences of sin and ignorance, while these very consequences steadily increase. We thus neither revent nor cure the misery of man.

Strange to say, our religion has fallen into the same slough of despond. Powerless to prevent sin or materially to benefit the masses of human beings, it undertakes to atone for evils which it is powerless to prevent, and to remove consequences otherwise accruing in another world, which it regards hopelessly in this as due to the sin of Adam or to innate depravity. It would indeed be difficult to imagine human beings as more hopelessly bewildered.

There is no use in calling this a pessimistic view of things, and in trying to deceive ourselves by "whistling to keep our courage up". The fortunate few may thus amuse themselves while the great hungry, discontented masses mourn and lament, or growl with ominous portent at the evident injustice and inequalities of life. The records of the daily press consist largely of murders, suicides, and of crimes and casualities in every form.

Pessimism does not consist in a truthful statement of facts, nor does optimism consist in a disregard or falsification of the existing state of society. All true philosophy undertakes first, to apprehend facts, from which it seeks to comprehend both causes and results. After this, the view we take may be pessimistic or optimistic, discouraging or hopeful, according to the apparent possibility of change and improvement.

Whether or not people yet believe or apprehend the fact, the present Theosophical Society is the World's Educator. This function in no wise pertains to individuals or to the organization, as such, but to those eternal principles of truth and justice, which it is the delegated office of the Society to bear to the world. It does not in the least militate against this fact that but comparatively few persons yet apprehend it, or that it is misrepresented and reviled. No one in the society, who has intelligently apprehended and loyally laboured for its declared objects, will be in the slightest degree influenced by such considerations. Theosophists have conceived it as their mission to preach, and by all timely and just methods to promulgate these transcendent truths, whether people will hear or forbear. With results they have nothing whatever to do. The duty of another concerns them not. The first law relating to all action and involving the whole question of pain and sorrow, begins just here in the reform of individual life, by elevating human motive, and purifying all our ideals.

The task set the society is easy, owing to the desperate needs of man, the fullness of time, and the all-sufficient remedy.

The task undertaken by the individual is indeed tremendous and appalling; for he must relinquish all his selfishness, and flee from the outer darkness that encompasses him, to the inner light that redeems and soars.

It is difficult to realize to what depths of degradation the religions of the world have descended. For centuries their spiritual life waned, and thick excrescences gathered in creeds till superstition like a grinning

mask concealed the skeleton or the corpse whence all spirit and life had departed. Descending step by step into materialism, religion is being slowly but surely devoured by the very genius it has invoked. To doubt the existence of the devil was considered to be as wicked as to deny the existence of God. The "scheme of salvation" being once broken, only disjointed fragments of the former superstructure remain, and though the blind or superstitious devotees fight valiantly for these fragments, as over the body and sepulchre of its dead Lord, they make no effort to recover or to reconstruct a religious philosophy or a philosophy of religion and of life.

The ideal divinity of a great majority of Christians is a being half angel half fiend, to be propitiated by flattery, burnt-offerings or the shedding of blood. The motive for right conduct is held to be the desire to avoid pain and secure happiness. The ruler of the universe is thus an Infinite Caprice, capable of both revenge and favoritism. The god of the populace is bound to "get even" with the sinner, *i.e.*, those who neglect or refuse to praise him, and to show favour "to those who worship him".

Of what avail is the concept of law in the presence of universal caprice?

The idea of Karma cannot be engrafted on this old stock of ignorance and superstition. Such a hybrid would be for ever barren of good results. The idea that the forgiveness of sin is in any way beneficent, and that unearned blessings are really blessings at all, will never fit in with the law of Karma. Both these ideas equally subvert the idea of exact and equal justice. That which is to be received, be it good or bad, pleasure or pain, must first be earned by conscious effort and deliberate choice; and being thus earned, it is beyond caprice, revenge, or favour. It is more the law of just compensation that leaves no room for anything else.

The result of these false conceptions, so far as they influence human action, is but to increase the sum of human misery, and still further the bewilderment of the soul of man.

The crying need of man everywhere is a knowledge of his own nature, and of the real meaning of human life. This knowledge must be based on the correct apprehension of the unalterable laws governing the universe, and followed by strict obedience to these laws in order to avoid pain and sorrow.

All speculations regarding the nature of deity and the origin of the laws of nature are worse than useless. The finite cannot comprehend the infinite, and yet the human mind reasoning logically from analogy, may conceive of a First Cause destitute of qualities, yet containing, upholding and governing all things. What we designate as law may be conceived as the "*method*" of creation; the relation of hearts; the orderly sequence of

nature. The human mind may reason back from the phenomena of nature and the facts of consciousness to the First Cause, and the laws by which it operates. Beyond this all speculation is useless; nay, it is pernicious. While we can know nothing of the *nature* of Deity, or the origin of the laws of nature, the *relations* of Deity and law to phenomenal nature and to individual consciousness may be known.

It would indeed be instructive to consider the absurdities and the real evils that have resulted from the idea of a personal God, from trying to endow the Infinite Cause with finite attributes. If the nature of the First Cause be forever to us unknowable, and if the *relations* of this Cause to phenomenal Nature may be known, then it follows that to assign qualities and definite personalities to Deity prevents a knowledge of true relations that may be known, and at the same time involves us in the meshes of ignorance from the assumption of qualities, limitations, and attributes, concerning which we neither know nor can know anything. This is the meaning of man's idea of a Personal God. It is not only an absurdity, it is positively pernicious, and more than anything else the cause of bewilderment. If we add to this man's ignorance of nature and of his own being we have at once the cause of pain and sorrow. Ignorance of the true and the assumption of the false have thus bewildered the soul of man, and nothing but a knowledge of the true, getting rid of the false, and obedience to law, can lead to enlightenment and real happiness.

The reasoning mind need have no difficulty whatever in discerning an orderly sequence in Nature. Nothing comes by chance; all is under the dominion of law. Confusion reigns in man alone, and hence he suffers and mourns. Man's capricious will is at war with the beneficent reign of law and the orderly sequence of Nature; hence he suffers pain and sorrow. But even here man's confusion and caprice are powerless to take him from under the dominion of law. Soon or late, man must obey the law *or cease to be*. Nature never compromises, never forgets, never forgives. Everywhere the solemn mandate has gone forth,—"Not one jot or tittle shall pass away till all be fulfilled."

Those who entertain the idea of a personal God, are often heard to say that God is just. We might, indeed say that God is justice; that is, that justice is the method of law in relation to the universe. Justice as a universal relation of parts, as the invariable law of action, including the act, the actor, and the result of action, is far removed from the idea of justice as an attribute of a personal Deity, who could also be capricious.

Again, it is said—God is merciful; but mercy, as a personal attribute, pre-supposes also the opposite attribute of revenge. If ye forgive not your brother his trespasses, how shall your Heavenly Father forgive you? In other words, he who is forgiving and merciful needs himself neither forgive-

ness nor mercy. It is because we are *unforgiving* and *unmerciful*, that we seek forgiveness and mercy, and no true religion has ever promised forgiveness and mercy except to those who exhibit both in their lives. Their "forgiveness" consists in ceasing to do evil. The theological "scheme", however, has led man to expect reward without merit, and to escape punishment justly deserved. This is the height of injustice.

It may thus be seen how both ignorant and designing men have juggled with the concept of law and the principle of justice.

It is said that order or harmony is heaven's first law. Order is impossible without inflexible and eternal justice, and yet it is this very justice that has been conceived as capable of being bribed or cajoled on the one hand, to allow the unjust sinner to escape punishment; and on the other, to mete out the direst hatred and the diabolism of "eternal damnation" for the most trivial offences. What indeed is this but diabolical caprice? Justice it certainly is not.

The idea that Justice is blind, that her eyes must be put out to prevent her from cheating, is worthy of the same "*theologia*". Justice is rather open-eyed, vigilant, exact to the last poor scruple. Justice never sleeps, never tires, and is the most exact book-keeper in the universe. To her belong both time and eternity; past, present, and future. Justice is not really a law, she is the executor of all law, and without her cosmos would instantly become chaos.

Justice is no more a human or a divine attribute than it is an attribute of nature. Nothing but the densest ignorance could have involved man in such misconceptions of Justice. Justice is the natural and orderly relation of things. This Divine messenger, this executor of law follows all processes, leads all motions from the dawn of creation to the crack of doom. It leads creation forth to the outermost verge, and leads it back to the sleep of Brahm; never missing an atom, never disturbing the harmony of the "morning stars." It seems indeed strange that man can look at Nature in any of her moods and fail to discern this Charioteer of Cosmos. It is seen in every atom that clasps hands with its fellow atoms: in every element that enters into a compound: in every crystal that reflects the light and glistens in the sun. Without justice determining law and proportion, there could be no form, no colour, no weight, no measure, no motion, no action, no rhythm, no harmony, no life.

I have dwelt thus on this principle of justice, because it is so generally over-looked, so universally misconceived, and so all-potent.

Now, does it stand to reason that so important a principle everywhere manifest in Nature, should be absent in the life of man, or be displaced by chance or caprice, either finite or infinite?

This principle, without variableness or shadow of turning applied to man

as an *acting* being reveals the *Law of Karma*. Karma is the law of action; action implies change; change involves relations, and all relations change and action follow the principle of justice. Justice is neither moral, ethical, physical, intellectual, material or spiritual; for it lies above, beneath, around, and permeates all of these at once.

Justice is everywhere, at all times, and under all circumstances. Justice applied to man in every phase of his being, and in every act of his life; in past, present and future, involving the act, the actor, the cause and the consequence of action is KARMA.

In the light of these considerations, what is the ministry of pain and the meaning of sorrow? The cause of pain and sorrow may be found, first, in ignorance; second, in the will of man *acting* in ignorance of law. From such action arises apparent injustice, pain and misery. It is, however, rather *un*-justice, for there can be no real injustice. That which appears to be such is but fragmentary Karma, or incomplete Justice. We see only in part and yet imagine that it is the whole.

The conscious centre in man, that is, the Ego, or incarnating monad, enters the school of experience called earth-life. It sends its tentacles out through every avenue of the body in order that it may touch, taste, assimilate, and know the world. The fluidic body thus flows into the mould of things; Proteus like it *becomes them*, and the result of this temporary taking-on, or moulding-to, is sensation or feeling. If this temporary moulding tends to become permanent, so as to destroy Proteus (*i.e.*, prevent rebound or return to itself) or if influences arise tending to disintegrate the fluidic body, the result is pain. If changes are rapid and the element of novelty is constantly present, so that sensation like a honey-bee flits from flower to flower, the result is pleasure. Pain and pleasure are therefore a transitory condition derived through the two poles of feeling. Pain is really man's best friend on this sensory plane. Pain protects the body, pleasure destroys it. Moreover these two poles, so apparently opposite, are convertible. Pleasure often reaches a point where it becomes painful, or indistinguishable from pain; and pain leads often to insensibility and syncope, that is but one remove from ecstacy, or, as in the case of martyrs, merges into it.

Pain and pleasure thus having one common root in feeling, cannot be divorced from consciousness. If the external conditions of pain or pleasure exist and the individual is "unconscious" no sensation is experienced. We must, therefore, broaden our concept of pain and pleasure, and enlarge our definition. Pain and pleasure are the two poles of sensation or feeling *in relation to consciousness*. Now comes the inquiry, what is that condition of the individual that is designated as "unconscious"?

Without going into details and offering proof from large groups of

experience and from analogy, we may say in brief that the ego is *always* conscious, and that this consciousness may be latent or manifest. It may, and often does, manifest on three distinct planes and the gap between these three planes may be more or less distinct, or it may be bridged. Syncope, anæsthetics, and hypnotism may render one insensible to either pain or pleasure. All these and many other similar processes may be shown to have one common root.

They all concern the relations of the ego to the channels of feeling in the physical body. In other words, they shift the plane of active experience. They also show the real nature of that which we call Time, the phenomena of events in relation to sensation and consciousness; the panorama of experience.

It may thus be seen that a mere modification of the conditions of consciousness renders us capable of ignoring or annulling all that we designate as pain or pleasure. We have only to recall our experience in dreams to find how void of all *feeling* our conscious existence, while yet active, may become. This condition comes involuntarily, but may it not also be determined by volition? Put in another form the question stands thus, can we get rid of pain? and if so, how? Can we get rid of all the pains of life, and at the same time retain all its pleasures? The answer is evident, both philosophy and universal experience answer, no. This is equivalent to asking if a clock cannot be kept running by a pendulum that swings in one direction only.

If pain is the penalty of pleasure, the account is balanced by the fact that pleasure is the compensation of pain. If we annul one we must also dispense with the other. This law of compensation is thus another form of the principle of justice. The meaning and ministry of pain are thus philosophically discerned.

The meaning of sorrow is to be logically deduced from the same principles.

As pain is the monitor of sensation and the check to pleasure, so is sorrow the harbinger of joy. A paralysed bodily organ is incapable of conveying either painful or pleasurable sensations to consciousness. If the channels of sensation are traversed by waves of feeling, pain and pleasure are the opposite or contrasted effects in the realm of consciousness. Every time this wave passes along the channel there arises the possibility of more intense sensation. It is thus that the channels are broadened and deepened by each added experience, and we learn by this experience that if we would avoid the extremes of pain we must preclude the extremes of pleasure. The wisdom of moderation is thus deduced from both philosophy and experience.

These fluctuating conditions are also transitory. In dreams, however,

we find experiences void of all feeling. Even if we find exceptions to this, the rule is as herein stated. Conscious existence void of anything that may be called either painful or pleasurable is thus within our range of experience. Joy and sorrow, pleasure and pain may, and often do, supervene so directly on waking from dreamful sleep, that we may overlook the fact that these sensations and feelings belong solely to the waking state, when consciousness becomes again related to and involved in the physical body and its sensory channels. Just as pain results from disobedience of the laws pertaining to the physical life of man, and as a check or admonition of danger, leading to discomfort, to disease and death, so is sorrow the result in a larger sense of disobedience to the higher law relating the consciousness of man to the universe about him, to his fellow man, and to the powers above him. That which leads in man to both pain and sorrow is *desire* for pleasure and joy. Determined to enjoy these to excess man is continually cheated by the hope that he can escape the just compensation, regardless of the fact that neither group is possible without the other.

Nature is, however, more just to man, than man is to himself, and just here is the origin of both the idea and the fact of injustice. It is born of the ignorance of law, and the innate selfishness of man, and elsewhere has no existence in all this boundless universe; in all the broad expanse of space. If in the working out of law, pain is a check upon pleasure, and sorrow the check on excessive joy, it likewise follows under the principle of justice, that for every wave of sorrow there is a returning wave of joy. Shallow lives neither suffer nor enjoy, but with exquisite natures the channels are worn deep and the waves run high.

If the range of man's experience is to be complete; if he is to know and to become the highest and best, he must touch continually these two poles of being. If he understands the law and its essential justice and beneficence, he will continually moderate his pleasures and joys, in order to limit his pain and sorrow. In other words, he will control *desire*. This control of desire is the very exercise that most developes the will, and expands consciousness through repeated experience. Man thus becomes a centre of power, killing out desire he becomes master of himself, conscious of the universe about him, and finally a minister of justice or an agent of beneficence, an abode of peace.

The waves of feeling surging up from the body to consciousness till the soul becomes drunk with desire as with wine no longer master the Ego. Man's personal and selfish pleasures and narrow joys, disappear and with them every vestige of pain and sorrow. Man's conscious existence has moved to a higher plane, where larger joys await him. Man thus *gets out of himself*, and begins to live in the eternal. New powers unfold, and grander vistas open on his entranced vision.

It is thus that man is educated through experience. It is thus that his consciousness expands from the personal to the universal. It is thus that the pilgrim of passion, the slave of desire, the victim of pain and sorrow becomes a minister of justice and a co-worker with God.

The reign of law, the supremacy of justice, the triumph of right, and the meaning of life are thus revealed.

Karma is the golden thread that runs through this entire philosophy of life. It is the principle of justice, of exact and impartial compensation that lies back of all action in the life of man, and which under other names equally obtains throughout nature.

If instead of fearing it, or foolishly and vainly striving to upset or avoid it, man would learn to rely upon it, and to obey it, it would speedily endow him with power and knowledge, with wisdom and beneficence such as he little dreams of.

With the average individual the Ego is involved in the sensory plane, the bodily appetites, passions and feelings, and hopelessly bewildered. We are exquisitely conscious of every touch of pain or pleasure, and dwell with morbid pertinacity on every uncomfortable sensation as though fearing we should be unmindful of all we have suffered. We gloat over our pleasures and hug our very selves for joy over the orgies that are perpetuated in imagination.

It is true that in time many persons learn to moderate self-indulgence in order to mitigate pain, sorrow, or repentance, but this is due far less to choice or to self-conquest than to encroaching age and dulled appetite.

If you say to one who is in pain, " ignore it, cease to dwell upon it, and it will disappear ", they look at you in blank amazement, and think you are joking or simply heartless ; and yet recent methods of direct or indirect hypnosis under many names have often demonstrated, that many so-called diseases may be thus made to disappear.

The channels of bodily sensation are deepened by oft-repeated experience, no matter whether such experience be virtuous or vicious. So also groups of sensations constituting the pictures upon which the mind dwells may be fixed till they recur automatically ; till the mind is moulded into these forms, as water takes the form of the vessel containing it.

There is nothing so fickle and so changeable as the sensory life of man, and nothing can be imagined as more miserable and more hopeless than the old age of one who has lived but to gratify the senses. Not only do the pains of age more than atone for the pleasures of youth, but with the craving for change and for new sensation still unsatisfied, Tantalus becomes no longer a fable, but a living, horrible reality ; and yet this is a picture of the old age of millions of human beings.

Man is not bewildered and miserable because he *cannot* find the light

but because he will not try. He has been led by his "teachers" and blind guides not only to believe that the quest is hopeless and that the light does not exist, but he has been assured that blindness and bewilderment are his normal condition, and that it is not only useless to seek but wicked to be dissatisfied or complain. From this point he becomes either a willing or an unwilling victim of theological jugglery, or of "schemes of salvation" that belie his reason, outrage justice, and promise peace for pence and penance. It really seems incredible that reasoning beings could be so imposed upon.

Modern pathology has little difficulty in discovering the cause, the meaning, and often the beneficent ministry of pain. A life devoid of excesses with attention to a few simple rules of hygiene, has been found to reduce disease and pain to the minimum at least. While the body has thus received ample attention, mental habits and moral hygiene have been largely ignored. The indulgence of passion, lust, envy and greed, together with the fret and worry of life; rebellion and complaint where such protests are worse than useless because the results complained of belong to the administration of justice, from which there is no escape--these are the causes of pain and sorrow, and of the continual bewilderment of man. Even where these conditions are removed, and pain and sorrow are no longer traceable to disobedience of law, man is still far from entering his birthright. Man must not only cease to do evil, he must learn to do good. In his present evil condition man by disobedience and injustice invites pain, sorrow, disease, and death. If we imagine all these conditions removed from the average man of the world, we must also imagine him left without occupation and without motive in life. Living no longer to indulge his appetites, to accumulate wealth, to gain power, or to achieve fame, the motive of life seems to have altogether disappeared.

It seems seldom to have dawned on the average intellect that there is possible to man a life on earth that is entirely above this ordinary plane, and which if it does not at once rid its votaries of all pain and sorrow, it nevertheless immensely increases the courage and fortitude of the individual, and enables him to bear cheerfully and hopefully the evils that inevitably fall to his lot in life. Such an individual is entirely satisfied that nothing can come to him that is not guided and determined by law and absolute justice, and that he has earned by his own acts all the good and all the evil that enter into his daily life. The vicissitudes of life present themselves to him, therefore, *with all sufficient reason*. If life thus becomes to him a very serious matter, not to be trifled with, never to be lightly assumed or frittered foolishly away, on the other hand all bewilderment disappears and he knows exactly what it all means. This, however, is rather the negative side of the problem, and only the beginning of real life. Discerning the inevitable tendency of the evolutionary war everywhere manifest in nature,

he no longer drifts with the tide, a laggard to be continually pushed on by blind force, goaded by pains and penalties, and reduced to submission by many sorrows; but he strikes out boldly like a brave swimmer to reach his inevitable goal. Following thus the line of least resistance he works with nature and is rewarded accordingly. The carbon that resists the vibratory electric wave bursts into flame and is consumed. Analogy everywhere in nature reveals to the thoughtful and earnest student the laws that underly all phenomena. He therefore no longer wars against the inevitable but begins to conquer through obedience. Knowing well that if he resists, he too will be consumed, he becomes no longer an interrupter of the evolutionary wave, but finds himself a centre of power and an agent of beneficence beyond anything he had ever dreamed or imagined as possible for man. He finds that joy and sorrow, like pleasure and pain, are inseparable; and that all these are the transitory conditions of sense and time; he finds that they belong to the bodily life, and not to the soul except as it is enchained to the body by desire. He finds and enters a super-sensory world that is devoid of feeling, because it is ruled by justice, light, wisdom, and beneficence.

Theosophy teaches that this is the road over which the soul of man is designed to travel in the evolution of the human race. It is for each to determine voluntarily for himself, whether he will resist justice and universal law, multiply his evil Karma, and be goaded continually by pain and sorrow, or whether he will drop into line, and working out his own salvation, at the same time help to lift the heavy Karma of the world. Those who have listened to the voice of Atman—the God within them, and have voluntarily entered the "small old Path" are but the advance guard of that sorrowing multitude that we designate Humanity. Humble as may be their lot, it is theirs to point out the way, the truth, and the life. Brothers of Compassion, working for the help and redemption of those even poorer than themselves, they in turn are helped and inspired by those Sons of Light, those Sentinels on the towers of time, whose transcendent powers and divine beneficence represent the highest evolution of the human race the Divinity which is the goal of our common humanity.

A BLIGHTING CURSE.

"The morality which flows from scientific materialism, may be comprehended within these few words: 'Let us eat and drink, for to-morrow we die.' All noble thoughts are but vain dreams, the effusions of automata with two arms, running about on two legs, which, being finally decomposed into chemical atoms, combine themselves anew, resembling the dance of lunatics in a madhouse".

PROFESSOR RUDOLPH WAGNER.

"There have at all times been great philosophers holding such, or similar opinions, who nevertheless were neither fools, robbers, assassins, nor desperadoes".

"We must finally be permitted to leave all questions about morality and utility out of sight".

DR. LOUIS BÜCHNER.

SCIENTIFIC materalism is not a crime, nor are its advocates necessarily criminals. Whether materialism can in any just sense be called either scientific or philosophical, a deeper science and a broader philosophy reveal the fact, that the conclusions of materialism are the greatest misfortune that can overtake an individual.

If those who glory in the title of "scientific materialists" would confine themselves strictly to physical investigations and to speculations about matter and force on the physical plane, they might indeed "be permitted to leave all questions about morality and utility out of sight." They may, indeed, assert the "immortality" and the "infinity" of both matter and force; the "dignity" of matter, and the "immutability of the Laws of Nature", but when in the same connection they treat of "free-will", "the heavens", the "seat of the soul"—to them a non-entity—and of kindred subjects, they may *not* "finally be permitted to leave all questions about morality and utility out of sight", for this is equivalent to saying that they will treat of "morals", and claim exemption from all moral accountability; and of "utility", without being held responsible for the grossest *mis*use of the very powers they invoke. Again, this is not a crime, nor are those who indulge in such literary gymnastics necessarily criminals. Such a course can only arise from mental obliquity and moral blindness. Even the claim of such individuals, that they are engaged solely in the pursuit of truth, and for its own sake, furnishes no sufficient reason for their conclusions. Having arrived at certain results, the materialist assumes that these conclusions are true; and so they may be to him, and the highest truths of which his own limited understanding is capable. A fair degree of modesty might convince him of the possibility that other minds, quite as logically constructed as his own, and with possibly far wider ranges of both experi-

ence and reasoning, might come to very different conclusions. When, therefore, the materialist claims for himself the pursuit of truth for its own sake, that he has come to certain conclusions that are true, and that none others are or can be either rational or possible, he must be held strictly to both "morality and utility". No man living in a world inhabited by human beings can altogether get rid of moral accountability. Even the chemist in his laboratory, who discovers a new explosive, is held morally and legally responsible if he puts his discovery into the hands of idiots or children. One may himself refrain from committing crimes, and yet either ignorantly or wilfully promote criminal practices in others. One may also be guilty of moral obliquity that is patent to everyone but himself. So-called scientific materialism is a moral obliquity of just this character. That the materialist can himself come to no other conclusions may be true, and it may be a misfortune far greater than physical blindness. But what right has he to assume that all other human beings are also blind, and that the glorious orb of day is not only invisible, but does not exist, because he fails to see it. The practice of belittling the powers and denying the testimony of other investigators, for the sole reason that their conclusions differ from our own, belongs in a very high degree to the *un*scientific Nihilist.

The real point at issue concerns the limits of the "unknowable" or the thither boundaries of that which man may know. Concerning this limit there is no universal experience, for the simple reason, that no two individuals possess the requisite powers to investigate in an equal degree. There may, indeed, by comparison be derived an *average experience*, above and below which the exceptions will gather.

The law of evolution now generally admitted in its cruder form by these materialists, has a logical sequence generally overlooked. This sequence means, if evolution means anything but a convenient slogan against the theologians, that there is no necessary or known limit to the unfolding of the powers of man; whether these powers be analytically or synthetically considered. The presumption is therefore rather stupendous for an average individual to assume the eternity and immutability of the laws of Nature, to advocate evolution as one of these universal laws, and at the same time virtually to claim that he has himself completed the evolutionary possibilities of his race! After this it need not surprise us that materialists of the Büchner stamp should claim for their utterances immunity from moral accountability and utility.

So long as materialism does not invoke moral responsibility, it need not be raised by the opponents of Nihilism. If, however, an appeal unto Cæsar is taken, a sufficient answer may also be made before that august tribunal.

The trouble with materialism does not consist in its postulates of the

eternity and infinity of both matter and force, the persistence of motion, or the universality and immutability of the laws of Nature. The trouble originates in the *denial* of the existence of powers, potencies and possibilities concerning which it confessedly knows nothing. It is, therefore, a sufficient answer to such denial, that it is illogical, unscientific, and unphilosophical. Taking, therefore, whatsoever appeal he may, the materialist is brought to confusion in his own house.

Let us first consider the charge that so-called scientific materialism is illogical.

It is illogical first; from insufficient data as entering into such investigations, and as to the real grounds for so-called scientific knowledge.

Insufficient data are manifest from the fact that what is called "mind", considered as a function of the brain, either ignores or belittles the fact and the phenomena of consciousness; the gap between mind, considered as the physiology of the brain being, as Prof. Tyndall says, "*unthinkable*". Either consciousness is ignored, or this "unthinkable" gap is ignored. Consciousness is therefore considered in terms of "mind and matter", so that which is simply related, is considered as practically identical—and this is warranted neither by experience nor by logic.

The ground upon which is supposed to rest all scientific knowledge, is first, the evidence of the senses; second, logical reasoning upon facts so derived; and third, conclusions or conjectures (hypotheses) based upon experience. Whenever a considerable preponderance of evidence justified by sound reasoning supports the hypothesis, a law of nature is believed to be discerned. The result of this process is considered to be positive or "scientific" knowledge. Such an hypothesis lies at the very foundation of the scientific concept of the constitution of matter, and beyond this hypothesis, science has as yet made no advance, though the idea of the atomic constitution of matter fails in accounting for all the facts of experience, even as evidenced by the senses. At all events, the house of the scientists is divided against itself at this point.

That supreme authority claimed in some quarters for the dicta of science is justified neither by experience nor by the foundations upon which it is supposed to rest. Experience has shown again and again that neither individual scientists nor so-called scientific bodies are always above prejudice. They have not only pre-judged many questions, but, owing to pre-conceived ideas and blind prejudice, have often thrown cases out of scientific court and refused to in any way examine testimony, because it seemed to conflict with their dicta. The cases of Von Reichenbach and Mesmer may serve as illustrations in the face of the present "scientific" craze over the same group of facts under the new name, hypnotism.

It is not, however, the purpose to enter into a detailed discussion of

materialism at this time, but rather to point out its effects on individual evolution.

It is a well-known principle in modern physiology that the exercise of an organ determines its development, and its harmonious relations to the structure of which it is a part.

Through disuse from whatsoever cause, rudimentary organs may result from progressive atrophy; or such organs may remain rudimentary from the early life of the organism from lack of exercise. This principle is admitted in all cases where the use of a given organ has been in any way determined. In the case of the brain, however, we have an organ, the intimate structure, relations, and functions of which are imperfectly known. The wisest physiologists admit very readily, in the presence of the little that is experimentally and actually known, a great deal that is barely conjecture, and still a great deal concerning which they really know nothing. It is generally claimed that the brain is the organ of the mind, the seat of sensation, the co-ordinating centre of muscular motion, and the centre of consciousness, while the exact relation of sensation and thought to consciousness is admittedly unknown. In other words, all that are known are certain structures, functions, and relations in the manifestation of sensation, thought, and consciousness, and these only in part. In the presence of these facts, it is unscientific to claim that unknown relations do not exist, and that other manifestations than those already recognised may not occur; and yet this claim is frequently made and designated as scientific.

On the physical plane, in the world of phenomena cognizable by the five senses, it is true that we know nothing of matter without force; of force without matter; and may logically deduce the persistence of motion, the correlation of force, the eternity of both matter and force *in some form*, and the immutability of the laws of nature. It may also be logically declared, that in relation to this same world of phenomena, there is no manifestation of mind or consciousness except through the brain. These are, indeed, general concepts of science, warranted by experience, and supported by sound reason. But on the other hand, in the face of the admission of the probable refinement of matter beyond anything known on the physical plane, it is positively or virtually declared, that with this refinement, relations and manifestations entirely unknown to us may not also occur; such declaration is both illogical and unscientific. In the absence of any real knowledge on the subject, all that can be declared is, that, reasoning by analogy from the known to the unknown, the *probabilities* are so, and so. This would be a "logical inference". It would also be a logical inference that, considering the law of evolution, and the marked difference in the degree of unfoldment of intelligence among individuals,

there *may* be those who are quite familiar with the refinement of matter referred to, which is unknown to us experimentally, and that these same individuals may have evolved faculties enabling them to apprehend the relations and manifestations of this refined matter beyond anything known to us. Such a logical inference would simply await empirical demonstration. In place of any such logical inference, the materialist is often both illogical and conceited enough to admit the further refinement of matter, and the law of evolution, and to deny the possibility of powers and experiences beyond the range of his own narrow vision.

Bearing in mind the physiological principle already referred to, *viz.*, the atrophy of an organ for lack of use where the organ already exists in a rudimentary form, what must be the effect on the further evolution of the higher faculties of so-called materialistic Nihilism? Admitting the principle of evolution and that man is far from a perfectly developed being, to set his face squarely and deliberately against the exercise of his higher reason and intuitions, and to stolidly maintain that no higher faculties are possible to him than those that he shares with the brutes, and has derived from the animal world, must certainly give rise to a Nihilism that is far more than theoretical. Such a process means for the individual, first the atrophy of the higher faculties, and finally their destruction. Among educated people, born under favouring stars, with all the benefits of inherited spiritual tendencies, the outcome of this Nihilism need not in a single life result in the production of "fools, robbers, assassins, nor desperadoes". With another class of individuals, however, of equal intelligence and unequal opportunities and moral restraints, the blighting result may be, and often is, more directly and immediately apparent and disastrous.

Whenever man sets himself thus to annul his higher faculties, and to destroy his chances of higher evolution, he invites a blighting curse; *viz.*, the utter annihilation of his own soul.

The question of moral responsibility is based on the intelligence of the individual. Without opening up the question of innate ideas and free will, it may be safely stated that beyond those faculties which man shares in common with the animal world, his intellectual, moral, and spiritual advancement depend largely on his own endeavour. No amount of scientific or other knowledge, as such, is necessarily elevating. All depends in this direction on motive and use. The higher the function, the more does its development and elevation depend on individual effort. The reason for this may be found in the fact, that the higher faculties, like the psychic and spiritual, involve wider areas and are therefore less automatic. This is particularly the case in regard to intuition, which differs from intellection as universals differ from particulars. The mental pictures through the agency of the human brain, reproduce the world about us to

consciousness. It can readily be shown that the structure, function, growth, and development of the brain, hair, as a foundation, are those geometrical principles as to form, and those mathematical principles as to number, motions, and relations, that, as immutable laws produce and govern the universe. A reasoning brain is a mathematical instrument; built upon mathematical principles; and governed by mathematical laws. Otherwise, what definite relations could there be between the brain and its functions, and a mathematically constructed universe? This fact, important as it is, and grand beyond all empyricism, by no means explains the *fact* of consciousness. It does, however, explain the relations of the organ of consciousness to the external world.

As a function of the individual, intuition is a synthesis of all other functions, sensations and faculties. It may be figured to the mind as hearing, seeing, smelling, tasting, and feeling, exercised coincidentally and simultaneously. It is more than this; for it also involves all reminiscences; all present perceptions, combined with all past experiences. Intuition is to individual life what sunlight is to the growing plant. It woos it out from its prison-house of clay, and gently draws it up into the light of day. Thus wooed into life, the plant turns toward the sun by an impulse that it cannot resist. To deny to man all range of action beyond the ordinary exercise of the five senses is to limit all possible evolution to the physical plane. It can easily be demonstrated by experiment that in a very large number of persons in almost every community, there exist already the germs of higher faculties, and in a smaller number of persons these faculties are more highly developed, and give rise to unusual and very remarkable manifestations. The out-and-out materialist is in the habit of flatly and persistently denying all such facts and phenomena; or, admitting such occurrences, to attribute them wholesale to fraud or self-deception. The materialist maintains this attitude with such pertinacity, and treats all such occurrences with such contemptuousness as to for ever exclude from his own mind any possibility of conviction, be the evidence what it may. He thus voluntarily arrests his own evolution and deliberately sets himself toward atavism. In order to maintain this position with some show of reason, he scornfully resents the suggestion that any individual possesses faculties or intuitions that he does not share, and he assails both the general intelligence and truthfulness of all who, possessing the higher intuitions, testify as to their existence and use. I am not the least concerned for those who recognize and exercise the higher faculties; nor are they in the least disturbed by the assaults and denials of the Nihilists. I am pleading with the materialist *for himself*, and would beg of him not to deliberately commit *spiritual suicide*.

While these higher faculties transcend the bodily senses, they are,

nevertheless, very definitely related to them, and governed by the same general laws. Suppose that by some freak we were to deny that we had any muscular system, and to utterly refuse to make the least motion or exertion whatever; what would be the effect in time on the muscular system? Every tyro in philosophy or pathology knows that the result would be muscular atrophy. The supernumerary and the idle organ or faculty share the same fate. Use not only determines development but existence as well.

Materialism is therefore illogical when it announces the principle of evolution as one of the immutable laws of Nature, and then proceeds to limit or annul it. Materialism is unscientific when it denies the possible existence of anything beyond the range of its own perceptions, and deliberately sets its face to deny facts that would be troublesome to its theories if once admitted.

That which is both illogical and unscientific can never be philosophical because the logic of events is the golden thread of philosophy.

Materialism is a Blighting Curse because it is deliberate self-destruction. If there could enter into the conception of the embryo-materialist the possibility that there is one chance, however remote, that man has a soul that survives the body, the materialist by his own act destroys that chance. Very many who claim to be agnostics, are unconscious materialists and are doing just this, for the reason that supreme indifference is but one remove from downright denial.

It may be urged that the materialist is honest in his convictions, and that he is led to them by a logic that he cannot resist, and that therefore he can come to no other conclusions. It is also urged by materialists of the Büchner stamp that annihilation is a painless process, and that an eternal sleep in which no dreams can come, is rather to be desired than shunned. Both these propositions are delusions and snares. No one ever came to the conclusions referred to without a struggle, in which the voice of the soul had to be often silenced. This voice of the soul is the pleading of the God *in man*, by virtue of which indwelling divinity only he has been enabled to reach the human plane. One who puts aside this pleading voice within as a foolish sentimentality, may in time silence it altogether. The Atman may thus take its everlasting flight, leaving an animal soul in a human body.

Annihilation may be far from that painless process that some would have us think. The upward climb by evolution is a tedious and painful process, as it all depends on actual experience, not on mere theory. Man has passed through all lower phases of life by actual experience to reach the higher plane, and in no other way can he reach the higher plane. He who "progresses backward" and through vice descends

toward the animal plane, suffers even more than in the ascent. In the one instance his *Augoeides* is an inspiring spirit that urges him onward and upward. In the other, it is an accusing angel that stings him as with a whip of scorpions.

These results are not at once manifest in intellectual Nihilism, and may only appear in the next or succeeding incarnation. In the meantime, a good inheritance and a fortunate environment may prevent the materialist from being either a "fool, a robber, an assassin, or a desperado". Where there are no aspirations beyond the plane of the senses, there can be little devachanic life, and reincarnations may occur rapidly.

A very considerable tendency in this direction is everywhere manifest, and is by no means absent from the Christian churches. Spirituality being dead, or obscured by mammon-worship, the name of Jesus Christ has become a mere fetish, and one is a good Christian now-a-days who performs the proper genuflection at the mention of His name, however little of the genuine spirit of Christ may be manifest in their lives.

There may thus be discerned an almost universal tendency for the human race through this wide-spread materialism to precipitate itself headlong to destruction.

No mere intellectual assent to the idea of the existence and immortality of the soul will be found sufficient for the soul's progress towards liberty and light; any more than a like assent to the existence of the muscles would make one an athlete. Following the admission of the idea must come a ceaseless striving, a continual warfare. The kingdom of heaven must be taken by violence—by effort, by self-denial. The higher intuitions can unfold only as the lower nature is subdued, for it is thus by conquering earth that man wins heaven.

He who relinquishes the quest and denies all possible progress, who refuses to *try*, and sneers at those who try continually, is but inviting a blighting curse and doing all he can to involve others in his own destruction.

J. D. Buch, F.T.S.

EXTRACTS FROM THE "NERALAMBA-UPANISHAD OF SUKLA-YAJUR-VEDA".

What is Happiness?

It is the remaining in (or enjoying of) the supreme bliss, having cognised through experience the form (or reality) of Sachithananda (or that which is Be-ness, consciousness and bliss).

What is Sorrow (or misery)?

It is the thinking about the objects of sense (pertaining to mundane existence) and is the opposite of happiness.

What is Swarga (heaven)?

It is the society of Sat (either good men or the union of one's soul with Brahm which is Sat).

What is Naraka (hell)?

It is the association with that which brings about this mundane existence which is Asat (false).

What is Bhanda (bondage)?

Such conceptions as "I was born", arising from the affinities (or force) of Agyana (non-wisdom), which has no beginning, form the bondage (of Atma).

The thoughts proceeding from Agyana about the mundane objects and producing the conception of "It is mine", in such as father, mother, wife, child, brother, lands and house, form the bondage.

The egoistic conceptions of actor, &c., are bondage.

The aspiring for the development in oneself of the eight (higher) psychical powers, such as (anima), laghima and others is bondage.

The desire of propitiating the favor of the Devas, men, &c., is bondage.

The desire of going through the eight means of yoga practice, Yama, &c., is bondage.

The desire of performing the duties of one's own caste and order of life is bondage.

The thought that command, fear and doubt are the qualities of (or do pertain to) Atma is bondage.

The thoughts concerning the knowledge and performance of sacrifices, penances, austerity and gift is bondage. Even in the desire of Moksha (emancipation) alone there is bondage. By the very act of thought, bondage is caused.

What is Moksha (emancipation)?

Moksha is that state in which through the discrimination of the eternal from the non-eternal, all thoughts relating to the transient mundane existence, and the objects pleasure and pain and all love towards the objects of the world vanish.—*The Theosophist*, April, 1890.

MARRIAGE IN THE MINERAL WORLD.

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MARRIAGE IN THE MINERAL WORLD.

An evening's conversation is generally of a desultory character at the beginning, and it is no misfortune that we break in upon this small company of three in the middle of the topic, and catch the words:

"Sheer waste of time! Positively criminal! That's what I call it," as they fall from the Professor's lips, and are followed by a moment's pause.

"What do *you* think about it all, Mr. Vincent?" said the host. "Do you agree that Science develops the mind better than the old machinery did?"

"Well, if I might venture to give an opinion, it would only be this, that I think Professor Merryweather does not quite do justice to poor Dr. Wordsworth and the public schools, whilst on the other hand he seems to me to do rather more than justice to Chemistry."

"In what way do you mean that I say too much for Chemistry?" inquired the Professor courteously. For he cared little what merits might be claimed to exist in other branches of learning, but felt it worth while to reply to a remark detracting from the honour of the Chair he filled.

"Why, I think that Chemistry, though nominally a science, is in reality not so much a science as an experience."

"I don't quite understand what you mean," rejoined the Professor, leaning with rather more attention towards his younger acquaintance, whom up to this moment he had believed to be quite outside the conversation and to be his fellow-guest merely as a privilege and a compliment. "Why do you think Chemistry is not a science?"

"I may be taking rather an extreme view, but the study of Chemistry seems to me to teach people a quantity of desolate, unfruitful facts—a great quantity of them—as for instance the fact that such and such a mixture of things, when heated, will give off oxygen; that a certain substance won't dissolve in water, but will dissolve in ammonia. And we learn that the particles of nitrous oxide have *this* composition whilst the particles of nitric acid have *that* composition, and so on. But all the while there is very little system, very little principle in the matter."

"Ha!" said the Professor, turning aside to his host, "here's a good man for us at last!" And whilst the latter nodded and smiled, the Professor continued, with a frown that expressed not displeasure but a sense of personal importance—"You're quite right, Mr. ——" (enthusiasm had for the moment paralysed his memory) "you're perfectly

right! There's nothing I regret more than the way in which the common throng of chemists ignore *principle*. Now in my young days—I was X.'s pupil—Professor X. laid the foundation of Chemistry in my mind with this great maxim, that a chemical union"— the frown here was quite terrific— "was not the mere adding together of A and B, but—" he continued, "the formation of an entireiy new substance." And the Professor continued his harangue to some length, but the rest may be omitted, as it had no very important bearing on the conversation. But when it was over, the younger guest of the evening resumed the main topic:—

"Still I don't feel altogether satisfied with Chemistry even on that basis."

"What have you to find fault with?" asked the Professor. "Perhaps you will let us hear what your own views are on the subject?"

"What I am thinking is this. Suppose we take the case of zinc and sulphuric acid, as when you prepare hydrogen. In such an instance, then, it is not the whole sulphuric acid that goes for the zinc, but only one half of it—one half of each particle, that is. We do not get a union of sulphuric acid with zinc, but there is a union made whereby one part of the sulphuric acid is turned adrift, I mean the hydrogen."

"Decidedly so!" replied the Professor; "very good indeed! Now I understand you better. Yes, it is not the case, as they used to think in the good days of Dualism, that sulphuric acid joins with oxide of zinc and forms sulphate of zinc, or more fully, sulphate of the oxide of zinc; but the hydrogen in the sulphuric acid is *replaced* by the zinc. What you would like, I conceive, is to hear a little more of the great Substitution Theory, in which we have been so much indebted to my friend Professor Wymer."

"That is somewhere near my meaning. May I venture to state the matter in the way I look at it myself?"

"Do, pray!" said the Professor, with a slightly ironical laugh; "there is nothing that would give us more delight, nothing that would entertain us more, than to hear your new theory of chemistry!" And he turned to the doctor to look for a responsive smile.

"No, I don't mean that," replied Mr. Vincent, a little abashed, but not overcome. "I don't think I have precisely any new theory of my own on chemistry, but I have a way of representing to myself explicitly what I think I find at every turn implied, and as it were between the lines. Although I do not remember to have anywhere seen the statement made in black and white, yet is it not supposed that every chemical compound is composed of *two halves?* It always strikes me, when I take up a text-book of chemistry and read a little of it, that the chemical substances spoken of —sodium-chloride, hydrogen-sulphate, silver-nitrate, potassium-chlorate, and so on—are all a kind of insects, two halves—"

The two listeners were somewhat amused at the idea of "insects", but allowed him to proceed:—

"Two halves, as indeed the names themselves suggest. And what is more, it strikes me that the two halves are as it were of opposite kinds, and that in comparing any two chemicals, we can point out the corresponding halves in each."

Both the others listened attentively while he continued:—

"What I mean to say is, that as in comparing two magnets or compass-needles side by side, we can say, 'This and this are the two north-poles, that and that are the two south-poles,' so likewise in comparing the formulæ of two chemicals, we can say, 'This and this are the two *metal* halves, that and that are the two—what shall I say?—the two *acid* halves'."

Finding the Professor still inclined to listen, he continued:—

"Now what I want to ask, what I want to have a reason for, is this. What is the principle? I am going to take the example of hydrochloric acid poured on chalk, and for greater clearness perhaps you will let me call the two substances calcium-carbonate and hydrogen-chloride. On what principle does the acid half of the chloride dislodge the acid half of the carbonate and take possession of its dear calcium?"

"Because," answered the Professor, "the acid principle of chlorides, namely chlorine, is stronger than the acid principle of carbonates."

"Very well; but don't you feel that you imply something more besides the mere fact of one acid-principle being stronger than the other? Don't you also imply that both the metal halves, the calcium on the one hand and the hydrogen on the other, are not found equally attractive by the acids? For why should the stronger acid-principle seize the calcium and surrender the hydrogen unless it reckons the calcium the more desirable of the two? And for all we know the weaker acid-principle takes the same view, only being the weaker, it has to be content with the worse lot. In other words, don't you imply that the two acid-principles are bent upon the possession of something that cannot belong to both? Don't you imply that they find the two metal halves not equally attractive, but have both of them a preference for the calcium? The thought I am trying to convey is, that every acid-principle desires to be mated with some metal, and in fact cannot settle down in quiet existence except in that relation. Meanwhile, as in the animal world, so likewise in the inorganic world, these acid-principles have preferences with regard to their mates; they find—I cannot help speaking of them as if they were alive and endowed with animal instincts—they find that some metals possess greater attractions than others. And whenever there is an affray between two chemical compounds where the weaker acid-principle is in possession of the more attractive metal, then a forced exchange takes place; the stronger acid-principle

seizes what it fancies better and leaves its own despised metal to fall to the lot of the weaker antagonist. And such I conceive to be the nature of every process that we commonly call a chemical reaction, or action, or union, or what you will."

"Are you going to turn out a Darwin for the mineral world?" asked the doctor placidly. And then to the Professor: "I can't help comparing it with Darwin's constantly recurring phrases about the 'stronger male' and the 'more attractive female'."

"Yes," laughed the Professor; "I never heard such a curious idea. I doubt whether it will stand the test of facts; but at all events it is a very ingenious notion. Will you go on with your exposition?"

"May I interrupt him just a moment longer?" interposed the doctor. (To Mr. Vincent) "I should like to know what made you fix on the acid for the male and the metal for the female. Have you any reason for it?"

"No," replied the theorist; "that is a difficulty I have often put to myself. I don't see any means of deciding which corresponds to the male and which to the female in the animal world. It would all work just the same if the greater strength lay in the metal, that is to say the calcium, and the greater attractiveness in the chlorine, instead of its being *vice versâ*."

"Precisely so," replied the doctor, "that was the point I wanted to elicit; I wondered whether you had any reason one way or the other. Very well, go on; we want to hear you out."

"Then you see, I look upon every instance of chemical action as an exchange, not as a union taking place."

Both the listeners motioned an objection; the Professor prevailed, forsooth by some force latent in his large black beard and bushy eyebrows: "What do you say to this though? How about the action of sulphuric acid on zinc? You can't get your exchange there; you have no fourth party. Ah! I suppose that is a *divorce* merely—divorce simple, instead of divorce compound."

"Try him with chlorine and hydrogen," suggested the doctor, advancing his own more pointed example.

"Well, he'll tell us that that is a marriage," rejoined the Professor. "Only didn't he say—" (To Mr. Vincent:) "Didn't you say that substances could not exist otherwise than mated in pairs?"

"I won't be too certain on that point. But you know it is held, is it not? that hydrogen exists in *pairs* of atoms, being as it were, hydride of hydrogen. Don't chemists hold that the compound acid-principle Cyanogen exists in double atoms—I think you call it Di-cyanogen? And I suppose Chlorine in the same way is chloride of chlorine——"

"Yes," interposed the Professor," "but where is your metal? We

have, I grant, good reasons for believing that chlorine in the free state exists with its atoms united in pairs, each pair forming one particle or molecule; but chlorine, I suppose you admit, is an acid principle, and if two acid atoms are in alliance, that hardly fulfils your idea of mating, does it?"

"I have thought of that," replied the other. "I imagine it to be that one atom of chlorine *plays the part* of a metal in relation to the other. I always compare it in my own mind to practising a step for a dance, when you say to another man, 'You be a lady a moment, will you? I want just to try if I've got this right.' What I imagine is, that chlorine is just capable of the functions of a metal, though of course of all unattractives the least attractive in this capacity. And in the same way I imagine hydrogen is capable of assuming an acid function so as to mate with another hydrogen atom, the latter behaving as a metal, according to its proper nature."

The Professor here made a sudden transition: "John! What should you say if we were to see old Berzelius rise from the dead, and his dualistic theory once more prevailing? Does not this suggest Berzelius to your mind?"

The doctor answered: "As often as I read a page of Berzelius," and he turned his face towards his book-shelves, "I've got a French edition of him—I never can help rather admiring him. He did so well with such ideas as he inherited. I often think we are hasty in throwing overboard great ideas just because we do not at first see how they are to be reconciled with some newly discovered evidence of our own later times. Poor Berzelius! He got hopelessly beaten by the Frenchmen. He constructed his lines too wide; he should have made the circle of his defences narrower; his theory was pushed forth too definitely. A few 'somehows' would have made that electro-chemical theory of his impregnable; and living in those days, it was folly in him to pretend he knew more than 'somehow'. Of course it is a very good thing to make *suggestions* as to how the dual nature of electricity has some corresponding duality in the sister science of chemistry, but he should not have pledged himself so hastily as to what the precise connection was—and straightway he maintained that chemical affinity was nothing but electrical attraction! And I can't think why he did not see that there was a dualism in chemical energy, corresponding to electrical dualism and interchangeable with it (as one form of energy is interchangeable with another) but not identical with it."

"Was your theory suggested to you by Berzelius' views?" asked the Professor. And Mr. Vincent answered: "To tell you the truth, I was not aware till this evening that it *was* 'my' theory specially and not everybody's theory—so far as they thought about the matter at all. Certainly I was much struck with Berzelius' ideas of dualism, though his theories, I

think, represent molecules as composed in a different way from what we believe nowadays. Still, I should not say that I got the idea from Berzelius; it was more that I read it between the lines of the chemistry text-books that I used. And now that reminds me of a strange instance of confusion and mistake which came from over-looking this half-and-half structure in molecules. I once attended a chemistry class in order to get a little practical work as well as some teaching. The lecturer, following his text-book, pointed out that the valency of nitrogen was variable; though commonly the valency was *three*, it was occasionally *five* (he said). And after reminding his pupils that the valency of an element was its capability of engaging in partnership with other atoms, and that the term trivalency, applied to nitrogen, meant that a nitrogen-atom joined itself with a set of *three* atoms of hydrogen (the latter being mono-valent),—after this brief explanation, I say, the lecturer cited ammonium-chloride as an instance of the fivefold valency, pointing out that a single nitrogen-atom was there found to be combined with four hydrogen-atoms and one chlorine-atom—that is to say, with five monovalent atoms in all."*

"One day," Mr. Vincent continued, "I stayed after lecture, wishing to offer an objection on this point and to hear the lecturer's reply. I suggested that ammonium-chloride was not a compound of nitrogen with sundry other things, but that a monovalent compound-radical called ammonium was united with a single chlorine atom, also monovalent. At first the lecturer tried to answer me by taking me out of my depth into some question about chloride of ethyl* (a thing I had never heard of then), but when, by the aid of his own explanations about ethyl, I was enabled to show him that it was not correct to regard the carbon-atoms of the ethyl separately, and that all the seven atoms of carbon and hydrogen together ought to be taken as forming one monovalent radical, he felt persuaded to let me deal with the nitrogen and other atoms of the ammonium-radical likewise collectively. There was a moment's pause, and then the lecturer exclaimed, 'Well, I always thought, myself, that nitrogen was a triad; but Professor So-and-so, under whom I studied, taught that it was a pentad.' I would rather not mention Professor So-and-so's name, because I think it was a real disgrace to him, considering the position he held, to have gone astray in so elementary a point of chemical science. It all came of not

* "In Ammonia, NH_3, nitrogen is trivalent, but in ammonic chloride, NH_4, Cl, the nitrogen is in combination with four atoms of hydrogen and one of chlorine; it is therefore pentavalent, *i.e.* FIVE valent."

(*An Introduction to Scientific Chemistry*, by F. S. Barff, M.A., Chap. XI, p. 260.) There is, I believe, just a similar statement in *The New Chemistry* by Professor Josiah P. Cooke, of Harvard University, but I have lost the reference to it.—E. A. W.

* Ethyl is a half-particle or "radical" composed of two carbon-atoms and five hydrogen-atoms. It cannot exist alone as a physical particle, but only as chloride of ethyl, hydrate of ethyl, &c.

recognising that ammonium-chloride was a compound of a certain metal-half with a certain acid-half, the metal-principle being supplied by the nitrogen-atom in association with four hydrogen-atoms, whilst the single chlorine-atom stood for the acid-principle."

"Yes; it is a good thing to make that clear, of course," remarked the Professor, to whom in reality it was a perfectly new thought. And then, turning to Mr. Vincent, he added in a tone of contempt, "but your lecturer must have been a very stupid man; he was not fit to teach chemistry."

"Well, I can only say he had worked under the guidance of a biggish man; and he taught everything else very well and clearly. No; I did not despise him for his mistake. And on the other hand I very much admired his honesty and candour in admitting that I was right and that he himself had been led astray."

"Yes," interposed the doctor knowingly; "the longer you live, the better you will know that that characteristic made him one man out of a thousand!"

"Now, if I am not wearying you," resumed Mr. Vincent, "there is another thing which strikes me as an instance of how unscientific our chemistry teaching is—and all for want of a clear understanding about this mating of acids and metals. Look at the case of testing. A student is taught—as a matter for his memory—that the test for sulphates is barium-chloride, and he is shown that it causes a white precipitate in the liquid to which it is added, if sulphate-of-something should happen to be there. But whoever encourages him to ask,—'Why barium-chloride?'"

"I don't quite understand what you're driving at," said the Professor.

"Why, I mean this. Why do we choose chloride of barium, among all things, for our means of detecting a sulphate in the glass?"

"Because barium-chloride, when it finds out a sulphate, will form the barium-sulphate precipitate," answered the Professor categorically.

"Well, but *lead* as a sulphate is also insoluble; why don't we employ lead-acetate and form a *lead*-sulphate precipitate?"

"Because in many cases it would not catch the thief; it would answer for hydrogen-sulphate, but it would fail to detect any of the sulphates of the alkalies or alkaline earths, because in their case the lead would remain lead-acetate."

"Precisely so; now we are getting at the point. Why is a Barium salt the right one to choose if we wish always to catch the sulphate? Why, because Barium is the one metal which the acid-principle of sulphates finds more attractive than any other. Given sulphate of anything-you-like, it would rather become Sulphate of Barium, the acid-principle forsaking its former mate. But not so with regard to Lead. Take sulphate of sodium and offer it Lead in the place of the Sodium, and it will answer, No thank

you. But when a Barium compound meets a sulphate, there is sure to be an exchange, because the strongest acid-principle is brought into the presence of the metal it finds most attractive. Just think what a much more intelligent study testing becomes when viewed in this light."

"It is very pretty in this instance," replied the Professor, "but we could not explain the working of all tests in this way. For instance, silver-nitrate will detect any chloride by the white precipitate of silver chloride that is formed. And yet you cannot argue that the Chlorine has acquired the Silver by *force majeure*."

"Quite so; there, the change is accomplished on an opposite principle. The *force majeure* resides with the Nitrate, for undoubtedly the nitric acid-principle is stronger than chlorine. The Chlorine gets hold of the Silver simply because it is deprived of what it had before, and therefore is willing to take whatever it can get. And if you ask, 'How is the Chlorine deprived of its own metal?' it happens in this way. The acid-principle of the Nitrate finds no charms in the metal Silver with which it is mated, but on the contrary is simply bored by its unattractive companionship, and holds that any substitute would be preferable. Accordingly being a trifle stronger than Chlorine (the acid-principle of the chloride) it pounces on whatever metal it finds accompanying the Chlorine. I mean that if you bring (say) chloride of *iron* within reach of nitrate of silver, there is at once a change to *nitrate* of iron."

"Then you don't think the change takes place," asked the Professor, "in virtue of any affinity between the chlorine and the silver?"

"Well, no; that is to say, I cannot for a moment suppose, taking Sodium-chloride as a strong instance, that Chlorine forsakes an alkaline metal like Sodium in favour of Silver."

"Then these Acid-principles of yours don't care to marry money; only beauty. Eh?" observed the Professor.

"And that beauty, of the earth earthy!" added the doctor.

"Yes," continued Mr. Vincent, "it is very curious that gold and silver are just the things these acid-principles despise, and that what they most esteem would be such things as the ashes of a burnt-out and gutted edifice, as they are washed away in the dirty flood of the hydrant. However, as to the relation between Chlorine and Silver, I have just a suspicion that Chlorine sets rather a better value on Silver than the other acid-principles do which regard it as such an utter bore. Why now, I'll tell you another acid-principle that does not at all despise Silver—Sulphur. Sulphur has a decided fancy for Silver; and so has the compound principle Cyanogen."

"Then you hold that the acid-principles, as you call them, do not all agree with one another in their estimates of a metal's attractions?" asked the Professor.

"No, just so; tastes differ in the chemical world no less than in our own sphere."

A moment's pause followed, and then the Professor observed: "And so you think, Mr. Vincent, that some change is called for in the way in which analysis is taught, you think the study might be rendered more intelligent?"

"Well, yes, perhaps," replied Mr. Vincent, but in a tone which showed that the Professor's summing-up did not satisfactorily represent his own state of mind. The doctor too was equally sensible of the position, and he endeavoured to mend it:—

"I think our friend means to give to his remarks an application somewhat wider than the mere illustrations themselves."

"Oh, quite so!" rejoined the Professor.

"Do you know, Mr. Vincent has led me to a curious reflection——"

"Well, John! let's have it!"

"Then first of all, you will agree with me, I am sure, that he has produced some very interesting scientific thoughts. Confirm them as true, and they are as genuine a contribution to science as anything that was ever hit upon——"

"Undoubtedly!" said the Professor. "Oh! I have been very much interested indeed."

"And yet," resumed the doctor, "he has not been making any experiments or researches. And what is more, even those experimental facts which he implicitly appeals to, are of the simplest and most familiar kind; they are neither of a complicated nature nor of very recent discovery For my part I feel persuaded that there are treasures upon treasures of knowledge to be unearthed in the most elementary topics of science. Whilst your German experimentalist is proudly examining the thermo-electric relations of Zirconium and Yttrium or something of that sort, dealing with substances so rare, that beyond the fact of their individuality there is really no interest attaching to them,——"

"You, see, John, we must do something *new;* all the relations of the well-known metals have been examined by experimentalists again and again."

"Yes," said the doctor, "but why should they work in that department at all? As for observation of phenomena, our knowledge is not halting for want of that; the mind of man is the Laboratory in which the great discoveries are now to be made."

"Undoubtedly!" replied the Professor; "if we could only have a few more good intellects!" And the doctor:—

"What I feel so strongly is that we do not really want *new* experiments; we have never yet sucked the juice out of the old ones—not even

out of the simplest and most elementary among them. I feel that there is in the science of chemistry—and I would say exactly the same of medicine and several other sciences—a whole mine of knowledge wrapped up in the elementary chapters. No experiments, no microscopes or other such instruments, will reveal to us the existence of marriages and divorces in the mineral world with all the complicated play of superior attractions, greater strength to seize what is desired, individual or tribal preferences, and so on. To find out that the mineral world is as busy and alive as our own, we must use that faculty which our friend" (turning to Mr. Vincent) "describes, very aptly I think, as 'reading between the lines'. For after all, this theory of his is not in opposition to any theory of yours or mine; Mr. Vincent takes and accepts the very same facts which you and I do at present the only alternative, the only rival to such a theory is—a blank of ignorance. And this blank of ignorance will never be filled in with the lineaments of truth by means of all the experiments and observations in the world, such as are now being made. Men must cultivate thought and perception; mere information is of very little good; indeed it almost seems to do harm in large quantities, as if it were a heap blocking up the channel of perception and intellectual insight."

"Oh yes, yes!" said the Professor, who was always equal to the occasion, though in this instance he failed to comprehend or sympathize with the remarks which were being made. "Why that is what I am always telling our young men; it is no good their merely reading, they must think and understand."

Presently the party rose, and the Professor stretched himself. Mr. Vincent took leave of his friends and departed, whilst the Professor proceeded to invest himself with a colossal overcoat, meanwhile observing with emphasis:—

"What a wonderful discovery this is of Dr. Koch's!"

"Yes," replied the doctor placidly; it seems to have caused much excitement." And then the Professor:

"A nice fellow that Vincent; I thought his ideas extremely interesting."

"Oh, a very promising man—so I think him."

And the Doctor continued:

"It's what I am always saying about our men, Harry; you know that quotation of mine?"

"What quotation?" asked the Professor puzzled.

"Why, you know; from the Latin Grammar—adapted to the occasion—'*Satis scientiæ; intelligentiæ parum*'. 'Seas of science, but a want of wits'."

"Oh yes, yes!" replied the Professor; "I follow you now." (Though in truth he did not.) "Yes; the Lord deliver us from small men! Good-night, John!"

E. A. W.

THEOSOPHY IN HOME LIFE.

Among many erroneous ideas that are held regarding Theosophy is one very frequently met with, *viz.*, that the practical carrying out of Theosophical teaching involves a life not far short of absolute asceticism, and that family life interferes with it, and renders much of it impossible. That, in fact, working for humanity at large involves the sacrifice of those more private and nearer duties inseparable from domestic life.

Though this may be true in the case of some few highly-developed people, it is by no means true of the mass; for it is only by diligent application of the teachings of Theosophy to every small detail of daily life that those higher steps on the ladder of progress are to be reached. It is by showing people how it may be made a part of their daily lives, and by putting them in touch with some of these divine truths, that the first beginning of spiritual progress is to be made; and instead of these ties and claims upon us being hindrances, they may be great aids to growth and will once more enforce that best of all truths, that the Divine ways are those of Love. We have not to do now with those high souls who have learnt all that life, in its selfish aspect, can teach, and also the further lesson of renouncing all that life can give, but with the great working struggling mass of ordinary everyday men and women, fighting the battle of life, burdened with care for themselves and others dear to them—it is for these, if they will rightly understand it, that Theosophy in its practical and ethical teaching may be so valuable.

For until these apparently smaller and more trivial lessons are learnt, no real good on a larger scale can be done. Many people are carried away in a gush of philanthropic emotion; it seems a large wide work to throw ourselves entirely into the cares and sorrows of toiling humanity, to lighten the burdens of the masses by our world-wide sympathy and heroic deeds, our hearts are stirred by the thought of the magnitude of the task we would undertake—but subtly underlying all this fine emotion, can we truly say there is no atom of selfish love of ourselves? Do we not secretly crave to be known and blessed for our efforts, are we not in this also working for the praise of men, that we may be a centre of attraction and a person to be noted? And when our motives are analysed in this way, can we say that at the root of them lies true Theosophy? Theosophy, which necessitates forgetfulness and denial of self, not a change from one kind of selfishness to another, but a casting out of self altogether.

As every man's spiritual growth has to begin within and not outside of himself, so must the progress of the race begin inside the family, that lesser wheel within the larger circle, which widening outwards will carry its good influence abroad, and these duties and claims should be first in our thoughts, that we may use them as means to a higher life, not as an end, but as a means only; for as Theosophical writers have over and over again insisted, no single perfection of one soul can be accomplished till the unity of the kingdom is reached; the higher a soul has attained, the more it sees need to stoop and give the hand to those lower down the ladder, so that self-development kills and destroys itself if the effort is made for self alone. Asceticism therefore in its lowest aspect is the acme of selfishness, just as in its highest it is the perfection of selflessness. Much too of the value of asceticism may be learnt in the *temperate* use of those natural pleasures and privileges which domestic life gives, and here is great opportunity for self-denial and self-control—to use and not abuse—to enjoy and yet see the higher duty of putting aside enjoyment and standing above it, master of and not slave to material pleasures. In family life are many constant opportunities for practising this, and indeed the results are in the end higher—for those who can refrain and deny themselves when what they desire is within reach, must necessarily have greater self-control than those who have deliberately put it out of their own power to indulge themselves at all. Either extreme is really easier than the middle course of *temperate use*.

Of all domestic ties that of husband and wife may be turned to the greatest power for good or ill. A union which is more than a mere community of material interests, which is founded on pure love, self-denying on both sides, a joining of hearts as well as hands in effort to help others—how much may be made of it—what a power for good it may be. Whilst on the other hand the attraction that is based on selfish indulgence will bring its inevitable Karma of hate and misery and produce the hydra-headed brood of selfishness—not to speak of the evil spread abroad from a centre of strife—poisoning first the home atmosphere, and then slowly widening outwards and working evil on others.

There is a fair field for the sowing of Theosophical seeds in the sacred relation of husband and wife, so easy and yet so difficult, a duty lying ever ready, bringing forth its results so immediately in the atmosphere of home life; the greater and sharper the angles in each one's character, the more need for the gentle yielding on each side which will round off these angles and prevent friction. Constant contact accentuates these points of difference, which if turned against each other, wound and destroy love, but if united and made complementary the one to the other become a great power for good. The necessity for united effort and its immense force can

hardly be too much insisted upon in Theosophical teachings. Two people working together have more than double the power of two working apart, no matter how good the intention of each. And when these two have learnt first to forget themselves in each other, the larger and more important lesson of forgetting self for *all* others is made easier to learn and practise.

But here some will say, "Oh! but my husband (or wife as the case may be) is so unsympathetic, he does not care for Theosophy, takes no interest in spiritual development, that portion of my mind is a sealed book to him—how therefore can we be thoroughly united?"

To such we would answer—surely there is some common ground, some one subject on which you are united? Make this the starting point from which to enlarge sympathy—do not take up a position apart, as one who has larger, higher aims, for nothing is more alienating than a supposed *superior* point of view; true sympathy is not conscious stooping down in mere patronage, but a very real standing with and entering into the feelings of those we would help and comfort. Let us see to ourselves and our own yielding, be quite sure that we are ready for self-denial and that our love is pure and true, and wait patiently for that atmosphere of love which is around us to penetrate the selfishness of those we would influence. Even if it produces no outward effect, and if for years we continue our striving without seeing any result, still we must believe and trust that there is more done than we can see, remembering always that no loving and unselfish effort is ever left or wasted, it may not bring forth the fruit for which we look, but it will return in blessing where we least expect.

We are a great deal more responsible for others than most of us realize. Every ill thought, every cross mood, every selfish desire emanates invisibly from us, poisoning and contaminating our surroundings. just as every good thought and desire and intention to bless and help has its corresponding effect. To those who do not believe this we can only say, "Try it". Try the spirit of love and calm faith and self-forgetfulness when you are in the midst of evil and irritating circumstances, and you will find, no matter how slight it may be, a certain definite amelioration. You will cease to feel irritated yourself, then by degrees as you are calmed and strengthened will the feeling spread; and this silent endeavour has two great advantages—no energy is wasted in wordy argument, which *never* does any good, and secondly, the good that you do is known only to yourself, and cannot therefore claim the praise of others, which weakens and spoils all spiritual effort. So you kill in yourself that subtle enemy Pride, which is never so dangerous as when robed in spiritual and apparently unselfish garb.

Married life is often a failure because it is not started on a right under-

standing of life and its aims, and those young earnest souls just beginning the double voyage of life cannot do better than take to heart and put into practice the ethical teachings of Theosophy, for they will be found an immense aid and light in the serious undertaking of marriage and the future responsibility of training children. Joy and sorrow are in married life most closely linked, the greater the joy the larger the capacity for sorrow, but no less the more valuable lessons to be learned from the very intensity of each. One point to guard against most carefully is the first entrance of discord, let peace be made before the little breach has time to widen, for it is this first effort which seems so hard—nay, which *is* so hard, that will when made, render all succeeding efforts easier. People think that because the first step is difficult, all the way is to be the same, but it is not so. Divine love ever meets us half way, and this first little bit of self-denial, or wrongful suffering for others will turn to a larger blessing than we have any idea of. It will show us first our power over ourselves and our evil tendencies, and then the strength that comes from true self-forgetfulness—the real and unalloyed happiness which only self-denial can give.

For what after all are satisfied desires? Are we really any the better? Do we not begin to desire afresh and so ring the monotonous changes, desire and satiety, over and over again—besides becoming in the process a slave to our own lowest self? A pleasure cheerfully renounced changes its complexion at once, it begins to cease being desirable, and in its place comes the happiness of feeling that we are master of our desires no less than of our actions.

"For not to desire or admire, if a man could learn it, were more than to walk all day like the sultan of old in a garden of spice." By controlling all our senses and appetites we do not therefore blunt them—we keep the keen capacity for feeling, only we turn it to nobler uses. This garment of flesh we wear may be a most helpful instructive servant—teaching us many a useful lesson; but, as a master—no—it is a hindrance and tends to the degradation of all our higher faculties.

As it serves and obeys us we raise it into union with our Divine self, and so complete that perfection which we are all striving to attain.

F. A. Brodie-Innes.

HAPPINESS.

The whole world desires happiness. So we think. But it is not so. The world has no such desire or happiness would become general. Unity of desire in a multitude of people is a force that could scarcely fail of effect, and the world is sunk in misery.

What the world does desire is nothing so simple as happiness, nothing so easy of attainment. For after all, happiness is not hard to find if it is sought in the right way, nor is it far from any one of us. But the desire of most people, of mankind in general, is not this, either for themselves or for others; indeed, were true happiness presented to them they would probably reject it with scorn. Their desire, far from being thus simple, is both double and contradictory; pleasure, and the absence of pain; something very like a desire for shadow without light.

This world we live in, if we once begin to look closely at it, will be found to be made double all through, with a right side and a wrong side. It is not merely the human race or the animal world that is male and female; the pairing does not stop short even with the vegetable world; the dual exists in one form or another in all the conditions surrounding us: it invades even our minds, and our very desires drag after them a grim lining in the negative: pleasure I want, but no pain. Thus double vision is not merely physical, it is mental also. Our two physical eyes do not, however, except under abnormal conditions, double the objects of vision. Is the mental vision, then, that sees double really out of order? If so it is probably a disorder arising rather from surroundings than from organic defect, as when to our bodily eyes objects are distorted by fog or heat or a blaze of light. The effect of the glamour through which we look mentally is to make that which is merely double appear to be two distinct objects, as if one should see the heads and tails of a coin like two distinct coins of different pattern.

It is thus with pleasure and pain; they are but reverse sides of the same coin, though they appear to us as two separate coins of different patterns which we can gain or spend at will. They arise from currents which have a kind of ebb and flow and may produce pleasure in one person and pain in another by the same means, or first one and then the other in the same person, or even both together in the same person at the same moment. Thus music is considered a pleasure, yet how intensely do some people abhor it. Does not love, too, cause a smile at meeting and a sigh at parting? And if cruelty is, as it

seems to be, a pleasure, it must surely be because of the weird pain it brings to the torturer.

This then is the character of surrounding conditions, ebb and flow, right side and wrong side, pleasure and pain. Watching the world as it goes, could it be said which it was aiming at, to start or to stop this ebb and flow? It would seem nearer the truth to say that it aims at neither—aims not at all—but is, instead, a victim under the sway of the dual.

The whole world is subject to this ebb and flow. Man alone does not submit with patience and resignation. Man has within him an intuitive perception that the dual is his enemy, he is as it were perpetually striving to find out its secret; yet he is at the same time so deluded by the dual in his own nature that the attempt he makes in order to solve the problem is to seize one half and avoid the other, whereas his course should be to lay hold of both and put them under his feet, thereby raising himself high enough to breathe the air in the world of the ONE, the world where all is still and quiet, where nothing is double, and where there is neither pleasure or pain, but only peace.

There are those who preach moderation in the pursuit of pleasure, and so far as it leads to self-control this is good. There are those, too, who preach asceticism—that is to say, the choice of pain instead of pleasure—and there are those also who practise it. To these last no doubt pleasure follows in the track of pain, but it is the same disastrous system of choice. Besides, there is no inherent virtue in pain; nor is it in itself the path to happiness any more than pleasure is. Still to prefer pain is often to "step out from sunshine into shade to make more room for others", and in that way it is a departing from self which goes very near the road to happiness. Again to accept pain and refuse pleasure, though it is necessarily a less pleasant process, is really more possible than to accept pleasure and refuse pain, for the one difficult part of the whole system is to refuse pain, or in other words to adopt such an attitude towards pain that it retreats vanquished.

The real remedy is to see the two—pleasure and pain—as one, and to accept or refuse both the one and the other. It matters little whether they are accepted or refused, for it comes to the same thing in the end if the same is applied to both.

Perhaps the initial step on the road to happiness, the first stage of the opposite system—the system which instead of making war upon the dual agrees to live at peace with it, and overcome it not by warfare but by government—this first step is perhaps acceptance; the more advanced stage being refusal, that is to say, the becoming invincible against pleasure and pain.

The attitude of mind then, which is supposed to be that of the whole

world, is in reality the ideal attitude reflected merely, not carried out, by the material. This, as we have seen, is to desire happiness—or the perfect state—and to pursue it at all costs. The cost or price is first of all to hand over pleasure to anyone who cares for it. Let who will have such flimsy goods, they are worthless to the wise man, and along with this to accept pain; not merely to bear it patiently, without seeking to be rid of it unless for some useful purpose; not merely to abstain from inflicting it either upon oneself or others, except under the same conditions; but besides all this, to seek it out in others, to remove it from them, to bear it for them, or to lighten its load by sympathy; this is to accept pain. This, well carried out, will bring in that indifference to sensation of all kinds which is equivalent to the acceptance of pleasure and pain alike. Indeed, at this stage, except under great excess, it is difficult to distinguish the two in the world of mind, and the body also may begin to show a dulness of sensation. There should be after this another stage in which the producing vibrations cease, and the spirit of man, whether in the body or out of the body, should live in unchanging peace. But this would be fruition, the ideal become the actual—the attainment of the real—happiness.

And if the goal were reached, if happiness were found, what would it be? First of all it would be found to belong to a world above the sphere of language, and it could therefore be explained only by such general terms as are used to express states of which we are made conscious only by flashes and passing inspirations, and of which we have no lasting experience. But even a string of such epithets as peace, rest, quiet, stillness, is not without its effect upon the mind; a picture is formed which fills the emptiness within.

There would be another way of describing happiness which might be useful because it is startling—by negatives. Happiness is not pleasure, nor sensation, nor change, nor activity, nor gain, nor play, nor work, for all these are fleeting, and happiness, to be happiness, must be lasting. Does the difficulty of understanding it make it less attractive? Not to those really in search of it. But what of the world at large? Will it accept this definition of happiness? Will it undertake the difficult search? No, the world at large does not even desire happiness. They have preferred darkness rather than light.

E. Frances Williams, F.T.S.

MORAL SAYINGS FROM THE MAHABHARATA.

He obtains happiness who renounces desire, that fatal disease, hard to be forsaken by the evil-minded, unconsumed when even life decays. Adiparva lxxxv. 14.

Those who are free from anger are superior to those who are angry, so are also the patient to the impatient. The humane are superior to the inhuman, the wise to the unwise.

Being reviled one should not revile; provoked, one should be patient. Good Karma comes to him who is not wrathful, wrath burns away the good Karma of him who is wrathful. A foe should not be subdued by the infliction of cruel pain, nor by cruel speech, nor by evil thought. One should never use wicked, cutting speeches that wound. He who uses sharp, cruel, wounding speech, tormenting men as with thorns, is unprosperous, carrying destruction in his mouth.

One should always be patient under the evil speech of the wicked.

Stricken by the arrows of speech a man grieves day and night, they strike the vital parts of the adversary, a wise man never hurls them at a foe.

Nothing in the three worlds is a more effectual mode of worship than forgiveness, friendliness, liberality and sweet speech among all.

Therefore always utter gentle words and never harsh ones. Reverencing what is worthy of reverence, give but never beg. Adiparva lxxxvii., 6-13.

The wise say that heaven has seven great gates for men; ascetic meditation, charity, patience, self-restraint, simplicity, sincerity, sympathy with all creatures. The wise say these are all destroyed by vanity.

He who, having studied, thinks himself a learned man, and by his learning injures the reputation of others, attains but perishable regions, that learning does not yield Brahma as its fruit.

Four actions are the source of fearlessness, they cause fear if improperly performed (in a boasting spirit): sacrifice to fire, the vow of silence, study, sacrifice.

One should neither exult in good report nor be cast down by evil report.

I have given away so much, I have offered such sacrifices, I have studied so much, I have performed such vows—such boastings are called causes of fear and are everywhere to be shunned.

Those are blessed who, determined on self restraint, know their sole refuge to be the everlasting that can only be approached by the road of the mind; united with it they obtain perfect peace here and hereafter. Adiparva xc. 22-27.

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THE KINGDOM OF LIGHT AND THE SECRET OF LOVE.

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THE KINGDOM OF LIGHT AND THE SECRET OF LOVE.

Compiled from various sources

By FRANZ HARTMANN, M.D.

"And God said: Let there be Light: and there was Light."

If we take up any of the ancient books of Wisdom: be it the *Vedas* of the Hindus, the books of *Hermes* the Egyptian, the *Dhammapada* of the Buddhists, the *Cabala* of the Jews, the Christian *Bible*, or any of the secret doctrines, from Zoroaster and Confucius down to the Rosicrucian of the Middle Ages: down to the most recent expositions made by *H. P. Blavatsky*, we find it stated most positively that the fundamental principle of creation, that out of which everything was made, and which is the very foundation of the existence of everything, of man as well as of gods: is LIGHT. Not that light which belongs to external nature, and which we are capable to perceive with our physical senses: but a higher kind of light, of which the light in external nature is only a reflection, comparable to an image in a mirror: but a higher kind of light, such as can be perceived only by the senses belonging to the spiritual organisation of regenerated man.

In the ancient *Vedas* this light is described as *Daiviprakriti*, the Light of the *Logos*, the *Mahachaitanyam* of the whole cosmos: a conscious power and energy; whose presence is the condition, *sine quâ non*, of all life, be it upon this planet, or upon others: on the "material" plane, or in eternity.*

The centre from which this spiritual Light emanates is the divine Logos: the *Iswara* of the Hindus; the *Jesus* of the Christians; the universal *Christ*, Saviour and Redeemer from darkness and death. There can be no other redeemer from darkness, than the true light: there can be no salvation from death except by the attainment of the true life: there can be no refuge from wrath except within the power of divine love. Being the cause of all consciousness in the world, it cannot be an unconscious force; being the source of all wisdom, it must be Divine Wisdom itself; for the low cannot generate the high: ignorance cannot manifest itself as knowledge: death cannot produce life. Wherever a principle manifests its presence, there that principle must be, before its presence can become manifest. To believe otherwise would be irrational, irreligious and unscientific.

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* See M Subba Row, *Discourses on the Bhagavad Gita*.

In the *Bhagavad Gita* this *Logos*, speaking through the mouth of Krishna says: "The whole of the Cosmos is pervaded by me in my unmanifested form. I am thus the support of all manifested existences: but I am not supported by them." . . . "There is nothing superior to me, and all this hangs on me as a row of gems with a string running through them." . . . . "The *Mahatmas* devoted to *Daiviprakriti* and knowing me as the imperishable cause of all beings, worship me with their minds concentrated on me." . . . . "I am the source of all things: the whole universe proceeds from me. Thinking thus, the wise who share my nature, worship me."

In the Egyptian books of *Hermes* it is written: "I am that light, the mind, thy God, who am before the moist nature that appeared out of darkness, and that bright lightful *Word* is the Son of God."* . . . . "God and the Father is Light and Life, of which man is made. If therefore thou learn and know thyself to be of the Light and Life, thou shalt again pass into Life." . . . . "Shining steadfastly upon and around the whole mind, it enlightened all the soul, and loosening it from the bodily senses and motions, it draweth it from the body, and changeth it wholly into the essence of God. For it is possible, Oh son, to be deified while yet it lodgeth in the body of man, if it contemplate the beauty of God."

In *Buddhism*, the very name "Buddhism" refers to "Light", and a "Buddhist" means a person whose mind is illumined by the Light of Divine Wisdom. Without that interior illumination, one may be a theoretical believer in the doctrines of Gautama Buddha, but he cannot be a real Buddhist, *i.e.*, an enlightened one; as long as he prefers the darkness to the true Light.

If *Nirvana* were not a state or kingdom of Light, it would not be worth the while to strive for its attainment. Far from being the annihilation which it is supposed to be by some ignorant people, it is a coming into the true eternal life; a life so grand that all sense of personality is lost therein. It is an exchange of a merely human and limited existence for a divine and unlimited one. It is true, as Edwin Arnold says in his *Light of Asia*, that those who teach that Nirvana is to live, are in error, and do not know "what light shines beyond their broken lamps"; but it is the object of the true Buddhist to know that mysterious light; so that he may surrender his lesser light to it, and attain a higher life in that light; not as a mere personality, but as a divine being, as is expressed in the words of the Bible: "Not I live: but Christ the Light lives in me."

In the Christian religion, if properly understood, this divine Light is

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* "In the beginning there was the Word, and the Word was with God, and the Word was God. . . . . All things were made by him (it); and without him (it) not anything was made, that was made. (*John* i. 1.)

worshipped as the Holy Ghost; the Light of the universal Christ, that eternally emanates from the Father and Son. As in the case of *Krishna*, so through the mouth of *Jesus of Nazareth* the *Logos* says: "I am the Way, the Truth and the Life." . . . . "He who believes in me (meaning he who *accepts* me, the life) will live; even if he (his personality) were to die." . . . . "I am the Light of the world", &c. *John* the apostle, also says: "In him was the light and the life, and the life was (and still is, or ought to be) the light of men". Christ nowhere asserts that anybody can attain immortality outside of him; or to express it in other words: a man cannot become immortal as long as he clings to his own little personality and imagines himself to be something distinct and separated from Christ. If he draws a line of distinction between his own personal existence and that of the universal Christ, and wants to save and preserve the former (as if it were something of great importance to preserve), he puts himself in opposition to Christ, and is then not only not a Christian, but in reality an *antichrist*.* It is not "Mr. Smith" or "Mrs. Jones" who are immortal; but the divine Light of wisdom in them is immortal, and only that portion of them which becomes conscious of being itself that light, will be immortal in it.

If we take a glance at the writings of the mediæval philosophers, we find the same truth; nor could it be otherwise, for there is only one eternal and universal truth, whose knowledge forms the basis of all sciences and of all religious systems worthy of that name; and every one who wishes to deserve to be called a "philosopher", which means "a lover of wisdom", must be in search of that eternal truth.

The *Theophrastus Paracelsus* tells us that the universe may be compared to a circle, of which the *centre* is the Father; the *radius* the Son, who was contained in the Father from all eternity; and the substance of Father and Son, the Light and Life of the cosmos, from the incomprehensible centre to the unlimited *periphery*, is the Holy Ghost; while nature with all her forms is only a thought of God rendered objective and corporified: but which would disappear in a moment, like a reflected image, if the light that causes that image were to cease to be. To *Jacob Böhme*, the God-taught philosopher, the same truth was revealed. "When the Word in the *Verbum Fiat* moved, differentiation of matter took place and evolution began." *(Mysterium magnum.)* "God generates from eternity to eternity His eternal Word and Heart, and the Spirit ignites the bond of Nature and renders it luminous in the Love and the Light of His Heart by the power of the Light." *(Threefold Life*, i. 11.*)* And in the *Secret Doctrine* we find it stated that the Light is called the "Son" because it is eternally born from a source which is inconceivable and therefore "Darkness" to us. This darkness is the "Father",

* "The Antichrist is he who claims that God is external to this world: so that he (the man) may rule over this world as a god." (Böhme, *Three Principles*, iv. 22.)

of whom it is written that none can come to Him, except through the "Son"; and the Son, the Light, is that Light that eternally shineth into the darkness of the material mind: "but the darkness comprehendeth it not".

The darkness not only does not, but it cannot comprehend it: because no principle can realise the nature of anything superior to its own self.

Thus at whatever competent source we may inquire, we will always receive the same answer, namely that this divine Light of the Logos is the foundation of all existence; the only Redeemer from death; the A and O; the beginning and end of evolution; the most manifested thing upon the earth* and nevertheless the greatest of all mysteries; incomprehensible to all beings existing on a lower plane than its own. It is the *Shekinah* of the Jews, the *Sophia* of the Gnostics, the *Daiviprakriti* of the Brahmins, the *Fohat* of the Buddhists, the *Mother of Christ* of the real Christians, the *Isis* of the Egyptians, the spiritual *Sunlight* of the Parsees, and the only possible reasonable object of worship of everyone aspiring towards eternal life: its source, the divine *Iswar* or *Jesus*, or *Osiris*, *Mahavishnu*, or by whatever name the divine Logos may be called. It is the only possible, true, and reasonable object of worship for everyone aspiring towards eternal life, no matter to what religious denomination he may belong; or whatever system of thought he may be inclined to follow. Its plane of existence being far above the reach of material science, it cannot be an object of investigation for that science which necessarily deals only with terrestrial illusions, but not with the eternal Reality; or to express it in other words: deals only with the corporeal shadows produced by the reflections of the light: but cannot deal with the Light itself.

But while that which belongs to the eternal Divinity can be no legitimate object of investigation for a time-born physical science; it is the only object worthy the attention of the true occultist.

It is not sufficient that he should merely gather from books information regarding its nature; but he should seek to obtain self-knowledge of it. The true object of every follower of the Path of Light must necessarily be the attainment of that Light itself, and not merely the collection of theories and opinions in regard to its character. An investigator, being satisfied with mere theories, would not be a follower of the Path; but he would resemble a person sitting by the wayside, thinking to where the Path would lead, if he were to follow it. The investigation of such theories, is, as a matter of course, highly recommendable and profitable to the beginner: for unless he is persuaded to believe that such a light exists, he will not

* "The nobler a thing is, the commoner it will be;'
The sun, the heavens and God; what commoner than these three?"
J. SCHEFFLER, 1624.

think of opening his eyes for the purpose of seeing it ; but if he has once arrived at the conviction that there must be such a light, and if he then still persists to remain in his darkness, he will be in the condition of a blind person knowing theoretically all about the chemical action of the sun-rays in nature ; but being unable to see the beauties of nature himself.

A merely theoretical knowledge of the higher possibilities of the nobler and better nature in the constitution of man is useless for practical purposes, if this knowledge is not practically applied. Such a mere "science", without any religion* in it, is as useless as it would be for a pauper to know how much money there is in the world. Spiritual progress does not consist in hypotheses in regard to what one might accomplish, but in accomplishing it. Occultism is not a matter of merely knowing or believing, but of being that which one desires to be.

In the *Secret Symbols of the Rosicrucians of the 16th and 17th centuries*, the mystery of the Logos and the action of its divine light within all planes of existence ; the spiritual, the astral and the terrestrial planes, is fully described and pictorially represented : but for the clear understanding of the mysteries contained in that book, a key is required, such as cannot be furnished by any writer on Occultism ; but this key is the recognition of the Light of the *Logos* itself ; such a knowledge as everybody ought to strive to attain. It is impossible for anyone to clearly understand a description of the action of certain principles, if these principles themselves are entirely unknown to him. Thus a book on botany would be perfectly incomprehensible to one who had never seen a plant and did not know that a vegetable kingdom existed. Neither will even a study of the way in which the spiritual light acts within the different organized forms, material or spiritual, enable a man to know the true nature of it, if that Light itself is not living and conscious in him. Thus material science has for thousands of years studied the objects of nature, wherein life is manifest ; but of the true nature of Life itself our modern philosophers know a great deal less than did their ancestors among the ancients. All that we truly know of life is that we live, the rest is all conjectures, and inferences, and mystery. A corpse cannot know even that, because it has no life, and a person who has no spark of eternal life in him, is in that respect like a spiritual corpse. He can form no conception of eternal life, because he is not in possession of it.

It is of no use for us to hunt for wisdom in books, if no wisdom exists within our own hearts ; but as the looking into a clear mirror will enable us to see what we are externally ; in the same sense the reading of a truly

* "Religion" comes from *religere*, to bind back. Man originated from the Light of the Logos, and that which binds him back to his divine origin, is not his theories about the nature of that Light ; but the possession of that Light itself.

religious book, and meditating about the subjects presented, will enable us to grasp the wisdom hidden within our own better nature, and to unfold the germ of divinity contained therein. It is of no use to believe that the Church is in possession of the true light, if we ourselves are in darkness. It is only the Light becoming manifested within myself, and not any outside light of which I can perceive nothing, that can save me from ignorance. It is of no importance to cry: "Lo! The Christ is here!" or "he is there!" if the Christ does not become manifested within ourselves. The true "Lord" is the divine will acting in us; to Him we must obey, if we wish to attain divine wisdom; with "lords" that are strangers to us we are not concerned.

Leaving aside for the present all considerations of the fundamental constitution of "matter" and "spirit" and the tri-unity of all things; there are from our intellectual standpoint two classes of things observable: first there are forms, bodies or organisms; secondly, there are activities or powers, forces or energies, manifested within these forms. The former, we may observe, either by means of our physical senses, or by means of some higher perception; but the latter we cannot perceive with our sight, wecan only observe the changes produced by their action.

Thus by means of our physical faculties we can investigate all the visible phenomena of external nature and observe the action of the forces manifested in the mineral, vegetable and animal kingdoms; the latter including the physical body of man. This is the department of investigation for the followers of natural science, and all that is beyond is to them a sealed book; nor is it of any use for us to invite them to rise higher than their perceptions can go.

But if our astral perceptions are opened, we may by means of these inner senses study the nature of the beings existing on the astral plane; that is to say within the soul of the world. If we are gifted with this unfortunate faculty, we may see the forms of beings existing in the Astral Light and be exposed to the unwelcome contact with Elementals and Elementaries, such as are mentioned in Eastern books and also described in the writings of *Paracelsus**; but it is well that our faculties for perceiving such forms should not become active, as long as we have not acquired sufficient wisdom to discern their true character.

* The spirits of the elements, *i.e.*, the Spirits of Nature, are another class of beings. Of these Jacob Böhme says, "All that lives and exists, has been created for the glorification of God. There are many figurated spirits, having their origin not in the eternal fountain, but in the primitive will; such are the spirits of water, air, earth and fire, especially below the firmament, and the Ascendents, of which there are many and large classes. They are organized beings; but their forms are changeable and their shadows remain. They are not especially pure spirits, and they do not propagate their species, but are produced under certain conditions by the action of nature through the *tincture* of the upper heavens; the earthly ones having their centre from the lower globe, and the watery ones from the matrix of the water. (*Threefold Life*, iv. 54.)

If spiritual perception has become active by the awakening of spiritual consciousness, one can then consciously live on a plane where he will come into contact with higher beings, *Devas* or demi-gods, some of which are beneficent while others are malicious, and we may even enter into communion with the souls of human beings existing in *Devachan*, waiting to become re-incarnated in human forms.

Within all these planes* and within all the beings living thereon, the one light of divine Love is their life-giving centre and the fountain of all the powers which they possess; but in the gross forms of matter this source is not the direct ray of the light of the *Logos*, but a secondary or tertiary reflection, having started a new centre of energy in them, comparable to the light of the moon, whose light is not her own; or, if still more removed, comparable to the image of the moonlight, caused by the reflected rays of her borrowed light in a pool of water. Only those beings, in whom the *Logos* itself has its dwelling, are immortal, because they alone are in possession of the substance of the true light.

Of this divine Centre *Jacob Böhme* says: "Each animal, plant, or spiritual being has its seed, or germ, or centre, wherefrom it became evolved. Each may be compared to a flame, whose light and life is dependent on the fire at its centre and within its own essence. Each of the three worlds has its *centre* or fundamental *focus* of will, and also each individual being. In this centre rests the character of that individual, and from it is evolved the form. The centre of each thing is a spirit, originating from the *Word*. Its corporeal formation originates from the experience of that will (in previous existences); because the centre of each thing, being a part of the outspoken *Word*, speaks itself out again and enters into formation, according to the kind and manner of its divine speaking."

"There are two centres; one of Fire, and one of Light. The Fire furnishes soul; the Light Spirit." (*Epistles* lvii. 9.)

The *Bhagavad Gita* teaches the same truth: "I am the source of all things . . . . . It is the *amsa* which emanates from me and which is manifested from the beginning of time, that becomes the *Jiva* in the world of living beings, and attracts the mind and the other five senses which have their basis in *Prakriti*."

In the *Scala Philosophorum Cabalistica Magia* of the *Secret Symbols of the Rosicrucians* the action of the Light of the Logos on all the planes of existence is graphically described. From the divine Centre we see emanating the angelic threefold power with seven rays; the seven angels with

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* It must not be supposed that these planes are divided from each other by locality. The kingdom of heaven is within and not outside of man. *Böhme* says: "The elemental spirit differs from the sidereal one; but they are not separate beings. They dwell one within in the other, like body and soul, but they are not identical. The astral spirit produces its own *corpora*, and so does the elementary one." (*Mysterium Magnum*, xi. 19.)

their thrones and dominions. In the chain below, representing the astral plane, we find the representatives of the same powers, issuing from the centre of Nature, as the seven planetary principles. In the next chain these same powers, issuing again from the third centre belonging to the corporified, physical world—but it would necessitate the writing of a whole book, if anyone were to attempt to explain the details of that figure, which represents the secrets of Alchemy. Nor would a theoretical explanation without practical experience be comprehensible to the reader. It is for this reason that these symbols are "secret".*

If in some miraculous manner our sight were opened, so as to penetrate all the planes of existence, from the terrestrial shell up to the throne of God within the infinite depths of our soul; we would, for all that, not know the true nature of the divine light; we would only see the forms which it produces. We would know what it appears to be, but we would not know what it really is. Thus, an animal sees the form of a man; but for all that it can form no true conception of human nature. It would have to become Man, before it could know what man is. In the same sense, a man cannot conceive of God; he would have to become a god himself, before he could know what God is. No man can have self-knowledge of anything else except himself. He must be a God before he can know himself to be one.

Is it then impossible for man to know anything real in regard to God, until after billions of ages to come, at the end of the "seventh ring" of the "seventh round" he will have evolved into a god; provided that he succeeds in preserving his individuality so long from falling into the clutches of Evil?

The answer to this all-important question is: "No! Man may know the divine principle now and at present; even if that principle does not manifest its presence before his eyes; because besides the sense of seeing, man has another and still more reliable faculty, namely, the capacity to *feel;* to say nothing about the rest of the senses.

I am not aware that there is any "scientist" or "philosopher", however sceptical he may be, who doubts that he has a consciousness and a will power: although he can neither weigh upon the scales nor dissect with a knife nor touch with his fingers either one of these powers. How could any one know that he has a will power within himself, and how could

* A clever critic remarks that the Secret Symbols of the Rosicrucians are now secret no longer, because they can now be bought for a few dollars; but the "secrecy" of these symbols does not consist in their outward appearance having been kept from public view: but in the fact that for their understanding, a higher intelligence than the ordinary mental faculties is required. Their comprehension requires the possession of some of that secret soul-knowledge that belongs to the inner man. This soul-knowledge or wisdom cannot be taught in schools, nor be bought in the book-market: but comes from the Light of Wisdom itself.

he cause it to function, if he did not *feel* himself that there is such a power in him, and how could he feel it, if that power were not something substantial and capable to be perceived by the interior sense of touch?* If it were a "nothing", how could it function? If it were the result of the functions of the body, instead of their cause, what could be that which causes the body to function? But as this paper is not written for bigots or rationalists, we may dispense with entering into the details of such puerile questions. We know that we are and that we are conscious and have the power to will and to live: and we know it because we feel it, and we require no logical proofs and arguments for the purpose of enabling us to make up our minds to believe that it exists. In fact, if we examine our own self, we easily discover that the will power within ourselves is the very foundation of our existence. A person might sooner dispense with his body than with his will; for without the will his body would be an useless thing.

All the sages agree that the *Will* is the fundamental Power and Essence out of which everything was made. Of course, by this we are not referring to the weak human will, manifested in the "*Homo bipex*" described in our books on Anthropology; but to the divine, primordial and universal Will, of which the human or animal will is merely a reflection. This divine Principle is the very foundation of consciousness in the All; in its spiritual aspect, as universal unmanifested, absolute consciousness, it is called *Parabrahm*, while in its material aspect it is called *Mulaprakriti* by the Hindus, and "*primordial matter*" by the Alchemists. In its spiritual aspect as "*Parabrahm*" it is called "God", but it would be wrong to suppose that this God is some kind of a separate being, having certain faculties, and among others a "will". God is the Unity without any differentiation, and in its material aspect this Unity is the one undifferentiated *Element*, of which *Böhme* says: "It is the pure element, wherein our body stood before the Fall, and which is now in the Regeneration. It is the celestial corporeity; which is not merely a spirit wherein the pure Divinity dwells; nor the pure Divinity itself; but it is born out of the essences of the Father." *(Three Principles*, xxii. 24.*)* God can therefore not be said to "have" a will; but He *is* that Will Himself. I also believe, that to call this supreme source of everything "Will", is very proper: for if that Cause had never "willed" to create a world; or, to express it in other words, if the universal Will had not *moved* for the purpose of creation, there would have been no Creation and no evolution. T. Subba Row in

* Each power is something substantial; if it were not so, it could not act upon "matter". Each power is the manifestation of a principle or "beginning": it cannot be "nothing". *Böhme* calls it an "uprising will": "Within the will is the impulse for being born. In that impulse or desire is born the fire, and in the fire the light. The light renders the will pleasant, lovely and sweet. In the sweet will is born the power, and of the power the kingdom of glory. Thus the light has the power. If the light becomes extinguished: that is the end of the power and of the kingdom." *(Three Principles*, viii. 21.)

his "Discourses on the *Bhagavad Gita*", tells us that this First Cause is eternal, having its periods of activity and passivity; *i.e.*, "days and nights of creation".

The *Bible* says that the body of God "is the fulness of Him that filleth all in all" (*Ephes.* i. 23); that He (in his spiritual aspect) "is greater than All" (*John*, etc., etc.) and *Jacob Böhme* expresses himself as follows: "The first beginning of everything was a will. That will, by conceiving of its own self created a mirror within itself (became relatively conscious). There was nothing besides that will, towards which its impulse could have been directed. It therefore saw within itself as within eternity; it beheld what it is itself and thereby created within itself a mirror." (*Forty Questions*, i. 13.)

This manifested Will of the unmanifested First Cause is the divine Will, the Word, or *Logos*, which, comparable to a "two-edged-sword", enters into the world and divides the Light from the Darkness, or Good from Evil. Of this divine Principle every human being receives a spark as a birth-day present from God when he enters the world.

This is the "mystery which hath been hid from ages and from generations, but now is made manifest to his saints". (*Coloss.* i. 26.) The reason why it has been a mystery so long, is because people have looked for God everywhere except in the right place. They have looked for the Christ above the sky, in church edifices, and in the pages of history; but they could not find Him because He was not there. They heard it said a thousand times in the words of the Bible: "Do you not know that you are living temples of God, and that the Spirit of God is dwelling within you?" They did not know it, and therefore they could not believe it; and they could not know it, because one must *feel* the Spirit of God moving within ourselves, before he can know that there is such a Spirit in him. Thus we must feel the God living within ourselves, before we can have any real knowledge of God; or to express it more correctly, before God in us can know Himself; for when that divine Self-knowledge enters the soul, the sense of separation and "self" disappears like a fog in the sunshine. Man then ceases to believe himself to be a limited individuality, and assumes the self-consciousness of the divine state. It is not the speculating mind that can know itself to be God; because it is not God. It is the divine Principle itself, beholding its own image within itself. This truth is also expressed in the *Bhagavad Gita*, for *Krishna* says: "Those who worship Me with devotion are in Me and I in them". It is a truth known to all the sages in the world, that we cannot truly know any power, if we do not possess it. We would not know what "heat" is, if we did not *feel* it; we could not know light, if there were no light within ourselves; we cannot

know God or Divine Wisdom, unless the Power of God, which is Divine Wisdom, becomes manifested in us.

Therefore to "find God" means to find the Divine Will in ourselves, and there is no other way of accomplishing this feat, than by suspending the action of our self-conceited self-will, *i.e.*, that will which is deluded by the illusion of the personal self.

Jacob Böhme says: "God breathed a living soul into man, out of the eternal will of the Father, which will has no other object than to eternally give birth to His Son. Man's eternal soul is to put her regenerated will into the eternal will of the Father, into the heart of God. Then will she receive the power of the heart (the centre of energy, the *Logos*) of God and also His eternal Light, wherein arises the paradise, heaven and eternal joy. In this power the soul can permeate everything without breaking anything. and be powerful in everything like God Himself; for she then lives in the power of the heart of God, and is born out of His Word." (*Three Principles*, xxii. 16.) He also says: "Salvation does not depend upon anybody's views, opinions or science, and not upon a belief in history, but upon good will and well doing. The will in us takes us to God, and can carry us to the devil. It does not depend upon your being called a "Christian"; there is no redemption in that. "A heathen" or a Turk are as near to God as one who is called a "Christian". If you are possessed by a false will, you are then outside of God; but if you put your will in God and desire Him earnestly: you will then receive Him in your will, and you will be born to Him in your will: for the whole world has been produced by will, and in the will is all our living and being." (*Threefold Life*, vi. 21.)

Now the question arises: What is this all-powerful will in its divine aspect, and the unanimous answer of all who have attained knowledge of the divine will in its godlike aspect, is that it is *LOVE*. It is not "charity", neither is it "altruism". These terms refer to certain kind sentiments between one egotistic being and others of a similar kind; but divine Love knows of no "self" and no differentiation. In divine Love all are one; there is no "other", and there can therefore be no room for merely "feeling kind towards another". A man may be very charitable and give away his fortune to the poor: but it is still Mr. So-and-So who is doing it, and not God in him. Love, *i.e.*, God, has no part in his charity. It would be as absurd to speak of a "charitable" God, as it would be to speak of a "moral" God. To do so would imply that God is not the All, and that there exist beings outside of Him towards whom He could exercise charity or let it alone. Charity is based upon a personal sentiment; altruism is the product of a system of thought, and not a divine Power. We can truly say: "God is Love", but it would be absurd to say: "God is altruism".

"Ye know God but as Lord; hence Lord His name with ye,
I feel Him but as Love; hence Love His name with me."

But if our love is to be worth anything, it must not be "our" personal love that impels us to act; but the Love of God acting within us. Man's self-made love is as much a delusion as his "self". It is merely a fancy or sentiment; but the true divine Love of God is a devouring fire, devouring first of all the sense of self and separation, dividing a person from the rest of humanity and from the rest of the world.

A selfish love is not only that love which has for its acknowledged object the gratification of some selfish desire; but all loves having their origin in the self-will of man are selfish. There are numerous peoples whose hearts are so full of loves for such and such persons, objects, animals, pets, etc., that there is no room in them for divine and universal Love. They do not know what "divine love" is, because it is they who love, and not God, *i.e.*, the light of Love itself, that loves in and through them. No one can unselfishly love anything as long as he sticks to his conception of self, and imagines that it is *he* who loves this or that. The "he" must have become not only convinced of his own personal absolute nothingness, but the "*I*" of the personality must have disappeared from the field of consciousness, before the Love of God can shine and act in and through personal man. Now, what the student of "occult dynamics" should above all, practically know and experience within himself, is the spiritual power of purely divine love, and without that practical knowledge all his occult learning will be worthless in the end. This is also taught in the *Bible;* for if properly translated it reads: "Though I speak with the tongues of men and of angels, and have not Love, I am as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all the mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not Love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it profiteth me nothing."

Jacob Böhme says: "Love is the greatest treasure. No kind of life can express it, and no language describe the flaming love of God; it being whiter than the sun and sweeter than anything imaginable; more powerful than food or drink, and sweeter than all the joys of this world. He who obtains it is richer than all the kings of this earth: nobler than emperors and stronger than all power." (*Supersensual Life*, 35.)

But such doctrines will neither be believed, nor will they be understood unless a ray of that love which is wisdom, is already shining within the heart of the student; for Divine Love is the most secret thing in the world; it cannot be taught by anybody, if it is not taught by Divine Wisdom itself.

True divine Love is self-existent and self-sufficient; it is a power wherein exists no distinction of personality; in it exists nothing but Love alone; love, pure and simple. It does not originate from any personalities and has nothing to do with any particular personalities. It can not therefore involve any partiality; but all persons or objects coming within its divine rays, receive it and enjoy it according to their capacity to receive and enjoy.

In the *Bhagavad Gita* it says: "I am the same to all beings: I have neither friend nor foe. Even if he whose conduct is wicked worships Me, Me alone, he is to be regarded as a good man; for he is working in the right direction." There can be no other object of divine love or worship than Divine Love itself. Thus the first epistle of *St. John* teaches us that "we love Him, because He first loved us". In the new version, *Revised Version*, the "Him" has been left out, because those who made the "correction" thought that we love not only God, but also some other things besides Him. It seems that they did not see that a love to that which is not divine, is not holy and not divine, and not coming from "Him" who is Love within the heart of man; but springing from selfish desire. If we wish to know true love, we must not seek for anything except Him, who has been left out of the *Revised Version* and who is the only divine principle of Love in the world. Personal affections originate in persons and belong to them; divine Love belongs to God.

Therefore the *Khaggavisana Sutta*, a sermon delivered by *Buddha*, says: "Having abandoned the different kinds of desire for child, wife, father, mother, wealth, corn, relations, let him walk alone". . . .

In the same sense the Bible says: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind." (*Matthew* xxii. 37.) If any one were to follow this commandment there would be not a particle of the love of self left neither in his heart, nor in his soul, nor in his mind; he would become forgetful of his own self and of all sense of differentiation and there would be no need for the second commandment for him, because, embracing the whole world within himself, there could be no "neighbour" in him. The loves of the world belong to the world; divine love belongs to God alone. Therefore it is stated in the *Bible*, that he who desires to follow Christ, "must leave father and mother, wife and child, and all his possessions". These things belong to self, and no one can leave them in his will and thought and desire, without leaving first of all his own illusive self or sense of egoism. After he has given up that, there will be nothing else for him to renounce, because all these above-mentioned possessions will not exist for him any longer; but if he were to give up all these things and still retain his own worthless self, instead of a God he would be a fool. "To love" means to worship. *Krishna* says: "I take an

interest in the welfare of those men who worship me and think of me alone, with their attention always fixed on me." A man cannot worship God and have his attention always fixed on Him while he is loving and worshipping his little self.

Jacob Böhme says: "The love known in this world is only darkness, if compared with the love of God. I cannot express, compare it with anything, unless with the resurrection of the dead to life. Who can measure that light, who can explain it? What is unspeakable?" (*Aurora*, viii. 92.) . . "Love is greater than God; for where God cannot enter there penetrates love." . . . "Love hates egoism. Love possesses heaven and dwells within itself; but egoism rules the world, and also dwells within itself. Therefore the two are inimical to each other." (*Supersensual Life*, 27 and 24.)

There is probably nothing so little known in the world and so much misunderstood as the power of true love. The fool who debauches a woman for the purpose of obtaining a few moments of pleasure, thinks that this is "love". The mother who would be willing to destroy the world if she could thereby prevent the loss of her child, thinks that this is true love. The tiger killing a man for the purpose of feeding its young acts from the same impulse, which men call "love". A story is told of a sage who went with a friend to witness a public entertainment, and as they saw the men and women dancing and drinking wine and enjoying themselves, his friend expressed his admiration of how these people loved each other. The sage then requested him to wait and see how it would end, and soon a quarrel arose in the crowd, knives were used, and several persons were stabbed to death.

Merely personal love is only desire. It is the "falling in love" with a form created within the imagination. *Böhme* says: "That wherein the will-spirit introduces itself by means of the imagination, wherein it expresses itself and which it grasps, therein it forms its own substance; for no spirit can accomplish anything without substance, and if the eternal Unity were not substantial, then everything would be nothing. If that Unity were not a will, then there could be no desire, no power, no word and no expression." (*Testaments* i. 18.) He who loves merely a person, or an animal, or any other object, without perceiving and loving the divine power therein, loves merely a soulless form, which exists in his own imagination. Such lower forms of love belong to the lower kingdom, but not to the divine man. They are necessary for the lower forms of animal and human existence; but useless for the true nature of man. There can be no Divine Love without Divine Wisdom. To love God, means to love divine wisdom; to love wisdom is to be wise, and therefore the divine Love of God is nothing less than the self-knowledge of God in Man.

"To enter into the love of God" means that the principle of Love in man is becoming illumined by the Light of His Wisdom. It is thereby becoming intelligent and divine; while before it was directed to God, it was a love without Wisdom; a mere sentiment and fancy: acting according to man's instinctive impulses or according to the dictates of his selfish desires and speculations. We cannot love that which we do not feel or know. We cannot love God in any other way than by learning to know His Will. We cannot practically know that Will, without being obedient to it. If we wish to truly know the Will of God: we must rise above the sphere of "self", and let the Will of God be done in us; for it is said that not those who merely say Lord! Lord! are loving God; but those who are doing the Will of the Father in them: and that Will of the Father is that He should become manifested as the Son; *i.e.*, as Love and Wisdom in One.

Love represents fire; and intelligence light. An intelligence without love is heartless, cold and cruel;* while a love without intelligence is a destructive flame; but the love of God in man and in eternal nature is as inseparable from Divine Wisdom as the light and the heat issuing from a burning flame. To attain the love of God is to attain the knowledge of God; for the two are identical, and constitute divine wisdom. Man can know no other God than the one becoming manifested in him, and therefore divine wisdom in man is identical with divine knowledge of self. The true God who may become manifested in man is only one and universal, and therefore the man in whom he becomes manifest can no longer—as far as his consciousness is concerned—remain a limited being with personal likes and dislikes and self-interests; but the Love of God in him will embrace the whole world, and the Wisdom of God in him will penetrate all mysteries; even the depths of Divinity.†

There are many sciences, but only one principle of knowledge. There are many desires and attractions, but only one supreme love. There are many kinds of manifestation of wisdom, but only one Divine Wisdom, and this divine Wisdom is the self-recognition of God in His aspect as Divine Love: that Love being the Light and the Truth in all. If we wish to attain this one knowledge, we must rise above the labyrinth of opinions and

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* What will it benefit you if you are learned in regard to all things, even in regard to the mystery of the Trinity, and if for want of divine universal love you cannot step out of your self-conceit, and will therefore be rejected? (*Kempis.*)

† He who does not feel this divine power of universal Love in his heart does not know God. This Love is the test of all religion. Without this Love there may be dogmas but no knowledge of God. The reason why modern "religion" is becoming a farce, is because its keepers have lost the knowledge of that God who is Love. The love of Love has departed from the churches, and the adulterous love of self has become such a strong power therein, that no reformation is possible. This is what *Böhme* refers to when he says: "Efforts have been made to transform a whore into a virgin; but her whoredom has only been ornamented and increased thereby." (*Myster. magn.* xxxvi. 69.)

draw from the one fountain of truth; if we wish to attain divine love, we must rise above the many loves, desires, and attractions, to the one fountain of Love. If we wish to attain divine wisdom, we must cease to take cognizance of our terrestrial personality, so that God in us may know Himself in ourselves.

If we consider Wisdom from the point of view of the fourfold division of the principles in the constitution of man, and accordingly compare man to a musical instrument, having four octaves; we find that the one divine melody, existing upon the fourth, produces a living sound, whose echo on the lower octaves becomes differentiated into many multiple sounds. Each sound represents some kind of power, and thus we find on the lowest plane, in the physical body, a great many loves and friendships between the chemical elementary substances that go to make up the physical body of man. There the organs attract to themselves that which they need, and reject what is repulsive to them; but however important these attractions may be on that plane, they cease to be of any importance whatever when we enter the kingdom of mind, where a group of far higher and very different phenomena engage our attention. Thus on the astral plane we find a lot of instincts, and passions, loves and hates, virtues and vices, all of which are of great importance to those who exist on that plane; *i.e.*, to that part of man, which receives its life from the astral plane: but they are of no further use to the divine man, who has risen above it. On the intellectual plane we find an endless number of theories, opinions, inferences, suppositions, conjectures, &c., all of which are very important to man as long as he remains merely a "scientist": but they are not of the least use to him after he has attained the divine wisdom; Self-knowledge in God.

Each of the four octaves of the instrument called "man" constitutes a separate state of existence. Each having its own kind of consciousness: its own memories, its own requirements and necessities: and what may be absolutely necessary on one of these planes, will be absolutely useless on the next. Thus human loves and affections are a necessity of human existence, and they exist, in a refined form, even on the spiritual plane; but the Divinity in Man knows of only one Love, and that Love is its own Divine Wisdom.

Thus the essential difference between pure Divine Love and merely human love is, that the former is directed to the Reality: the latter towards illusions; the one towards the true Man; the others towards the forms in which Humanity is temporarily manifesting itself. The Divinity in man recognises, perceives and loves that universal Principle, which is forming the inner man and also the outward form. It recognises itself to be one with that same universal Soul, that strives for becoming revealed in the bodies of idiots, villains, and animals, just as it does in the form of a saint

or a sage, but the loves of men and women know nothing else but the personalities in which that universal Soul strives for expression; they follow its attractions and imagine this to be true love.

What then must the "student of Occultism" do, if he wants to know Divine Love? He must cease to be merely a curious inquirer, and become a true "lover" of wisdom. He must not merely indulge in theories; but enter into practice. He must not merely think with his brain but pray for the power to feel with his heart. He must rise to a higher plane of existence; not by the power of idle dreams and fancies and sentimentalism, but by the wings of the soul. He must spiritually rise above the world and its illusions and renounce them in his will; and to accomplish this, he must first of all rise above his own human and animal selfhood and enter into the kingdom of God.

How can a man rise above his own self?

A story is told about a "Baron Münchhausen", who fell into a swamp and pulled himself out of it by taking hold upon the hair at the top of his head. This is of course an impossibility, and it is equally impossible for a man to rise spiritually above his own "self" by the power of that "self" which is to be conquered. The *Bhagavad Gita* says: "Self cannot kill self". We cannot overcome self and still remain subject to it. We cannot let go our hold of it, while we continue to cling to it. There is no way for an animal to turn itself into a human being; there is no way for a man to manufacture himself into a god; there is no other Redeemer from spiritual darkness and death, than the Sunlight of Divine Grace; which is the power of Love and Life and Truth, that comes from the kingdom of God.

This divine Grace is not to be found by anybody outside of his own divine state of being. It cannot be obtained by any prayer directed to some man-invented God. It means an entering into a higher state of consciousness, and how could anyone attain it unless it is attained in him? If we wish to find the true Love and the true Power, we must seek for it at the Fountain; at the divine Centre within our own soul.

The Power which pulls man out of the swamp of his ignorance and sin is the universal power of Divine Wisdom; its Love and its Light: but although this divine Grace is as wide as the world, if it does not become active in man, it cannot be a saviour to him. Only that knowledge which exists in man, and not any knowledge of which he can know nothing, can save him from his own ignorance; only the love, the life, and the light in him, can cause him to love, to live, and to see.

"Within yourself salvation must be found." This means that the redeeming Power of Love is to be found within one's own higher self: not within the illusive "self" of him who has not yet begun to know the true Life; but within the Divine Centre in him.

The Centre and fountain and source of all Light and Life, Power and Consciousness in the world and in each individual being, is the divine *Word*. From this centre, the Power or "Fire", arises the Light of Divine Wisdom; the Holy Spirit in eternal Nature; this power or spirit being itself the substance of the Father, made manifest through His Son. From the radiance of this Light in eternal Nature, another centre of power, or light, is formed, giving rise to a more external light, called the "light of nature" or the "Astral light". This again gives rise to a still more external centre of power or light: namely to the source of physical life and light, whose representation we behold in the shape of our visible sun. But these centres are not separated from each other according to locality; they are one within the other; and the Light of the *Logos* is the innermost of those three; neither should it be supposed that these Centres are confined to the body of our physical sun; they exist in every human being and in every molecule; in every organism and in every atom.

Each corporeal body is a compact and corporified mass of concentrated power or energy; whose latent forces may be awakened by the awakened action of the divine, the spiritual or physical centre within the innermost "heart" of the form wherein it dwells.

One of the most interesting figures in the *Secret Symbols of the Rosicrucians* represents a heart, containing several concentric circles, one within the other; each representing one of the principles; not only in the constitution of man, but in everything; in the cosmos as well as in each atom of matter. The heart is "wide above, and narrow below", to indicate that we should open our hearts to the divine power coming from above, and keep it closed against all that is low. At the top we see the divine Word enter, like a flood of Light; but it then disappears within the material organization, until it reappears as the light in the centre: becoming manifested there in its Triunity of Will, Love and Intelligence.

Thus the divine Harmony from above enters the heart of the true lover of divine Wisdom, and the awakened sound arises from that new centre, penetrating the material principles of the constitution of man: changing the qualities of his physical organization no less than his method of thinking and elevating his mind; thus producing the "*Regeneration*" of man, and liberating the hidden powers in him: those powers which physical science cannot comprehend; because the principle from which they spring, the power of Love and its *secret Fire*, are unknown to her.*

* If the divine centre of power can be awakened by the Power of the divine Word: and if the physical centre in a seed can be awakened by the power of the physical sun; and cause it to grow into a tree: there is no reason why it should not be possible to awaken the spiritual centre of nature in a physical body by means of the principle of sound. This in fact seems to be the law upon which the *Keeley Secret* rests; but if sound is to manifest such qualities, it must be endowed with some higher principle, coming from the operator himself; for as an unenlightened person cannot enlighten himself and cause himself to become

In the writings of the alchemists it is often stated that men seek for the *Philosopher's Stone* all over the world, while they might find it within their own house. This means that they are always in search of wisdom in foreign places, in books and in churches, in dogmas, opinions, and creeds; but they never seek it within their own heart, where alone it could become manifest to them, if it were not for the tumult caused by manifold desires and the will-o'-the wisps of delusive images existing therein.

Thus *Angelus Silesius* wrote :—

"Lo! in the silent night a child to God is born,
And all is brought again that e'er was lost or lorn.
Could but thy soul, O man, become a silent night;
God would be born to thee, and all things set aright."

There are many people engaged all their lives in "doctoring" their souls: while turning their backs to the kingdom of Love and Light. They seek to live according to man-made rules, and to save themselves according to some cleverly constructed plan; but they know nothing about divine Love. Such persons should seek first of all to learn the mystery of true Love. He who has found divine Love, may well say to the moralists what is said in *Shakespeare's* "Macbeth" to quacks of another kind: "Throw physic to the dogs, I'll none of it"; for he who possesses that love requires no further instructions, and to him who has none of it, no surrogates will answer. A love without wisdom is folly; a morality without Love is hypocrisy; all the "virtues" of man that spring from his egoism are contemptible; all his so-called "knowledge" a delusion in the end. All his personal hopes are deceptive when he enters eternity. Only that which comes from heaven rises to heaven again: only that Love which comes from God in Man can save Humanity.

"Though Christ in Bethlehem a thousand times is born:
If He's not born in thee, thy soul is all forlorn."

But the eternity of which we speak, is not to be found beyond the sky, nor in a church. The true heaven and the true God are within the interior kingdom of the soul. In that kingdom alone we can find the true *Love*, and the true *Hope*, and the true *Faith:* the spiritual powers necessary to overcome the devil of "self". These are the *secret powers* hidden in the constitution of man, whose unfolding is the "third object" of the *Theosophical Society*, which object is followed out unfortunately by "only a portion" of its members, but ought to be pursued by everybody.

Of this interior kingdom *Jacob Böhme* says: "Within myself will be the paradise. All that God the Father has and is, is to appear in me as in His own image. I am to be myself a revelation of the spiritual divine world;

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regenerated without the presence of that Light, which is also the Word: so a physical force cannot be made to manifest any higher manifestation of life, without the action of such a life, coming from a higher than the purely physical plane.

and not only I, but all my co-members in the magnificently prepared instrument of God are as strings sounding in the great harmony." *(Signatura rerum.* 13.*)*

This means that when the Divine Saviour is born in the silent Bethlehem within the soul, there will be no end of interior manifestations of the kingdom of Light in man; for as the speaking of the divine Word, when God said: "Let there be Light", created the universe; causing suns to shine and planets to revolve in their orbits, and nature to open her beauties and clothe herself in magnificence: so will that same divine Word create a new kingdom of wonders in man: if he permits it to repeat the commandment saying: "Let there be Light!" Into this interior kingdom "flesh and blood," meaning the self-will and the illusion of self, cannot enter: it is those illusions, and not the physical body, that must die, before man can enter the realm of Freedom, the kingdom of Peace. The physical body with all its loves, its tastes, likes and dislikes, opinions and theories, is nothing more than the house which the soul inhabits, and the "storage-battery" from which the spirit draws its power. A soul without self-knowledge is without Light, without Love, and without Wisdom; it cannot even be said to exist, because an existence of which one knows nothing, is no existence; *true being begins only with the beginning of the knowledge of self.* But he who succeeds in escaping from the illusion of self, and by the power of the divine Light in him succeeds in finding his soul, will have no other desire; for in him will consciously be the Love and the Light, the Wisdom and Power and Glory of God and Eternity.

All this is possible to attain, and has been attained: but no one can attain it by his own personal power. To accomplish it the power for such an accomplishment is required, and this power no person can give to himself: for it is a power that does not belong to man's personality; it belongs to the eternal, universal *Word*: the Light and the Life of the World. No man can attain it by his "own willing nor running; but by the mercy of God" (*Romans* ix., 16). The Grace of God has no favourites: but like the sunlight it is open to all who are willing to enter. This entering into the Grace of Divine Consciousness, into the Light of Divine Wisdom, requires the surrender and sacrifice of the self-will to Divine Love. There are thousands of would-be Christians, repeating every day the words of the *Lord's Prayer*, saying: "Thy will be done": but they know not the meaning of these words; neither are they willing that the will of the Father should be accomplished in them. What they usually mean, is that they are willing to permit that the will of some external God, of whose character they know nothing, should be done; provided that they themselves may be permitted to do as they please. But if among these people there were one, who would permit the true Son of God in his heart to speak

the words: "Father; Thy will be done!" and if he were actually willing that the will of the Divinity should be accomplished in him; in speaking thus he would already be doing the will of the Father that dwelt in the celestial part of his own divine nature, and God could perform His miracles in and through him. Then would his whole being be filled with the divine power of Love towards All, his mind would become radiant in the Light of Divine Wisdom, and the Holy Spirit would show him the Truth and endow him with eternal Life.

The seven great sages, and likewise the four ancient Manus, whose descendants are (all) these people in the world, were all born from my mind (partaking) of my powers. Whoever correctly knows these powers and emanations of mine, becomes possessed of devotion free from indecision; of this (there is) no doubt. The wise, full of love, worship me, believing that I am the origin of all, and that all moves on through me. (Placing their) minds on me, offering (their) lives to me, instructing each other, and speaking about me, they are always contented and happy. To these, who are constantly devoted, and who worship with love, I give that knowledge by which they attain to me. And remaining in their hearts, I destroy, with the brilliant lamp of knowledge, the darkness born of ignorance in such (men) only, out of compassion for them.

BHAGVAD GITA, *Chapter* 10.

EVOLUTION AND THE MONAD.

I HAVE chosen the phrase "Evolution *and* the Monad" rather than "the Evolution *of* the Monad" because the Secret Doctrine teaches us that the Monad is independent of evolution, that it is, as it were, the stationary centre around which our being revolves and developes. To understand this idea in all its bearings, we must first realize, at least to some extent, the idea of the Unity of Spirit, of "the fundamental identity of all Souls with the Universal Over-soul", itself but one presentment of that Absolute which is quite beyond the range of our thought, but is symbolised in the *Secret Doctrine* (I. 14) under two aspects: absolute abstract Space, and absolute abstract Motion, representing Unconditioned Consciousness, for it is impossible to conceive of consciousness apart from change, and motion best symbolises change. This aspect of the one Reality is also symbolised by the term "the Great Breath", wherein we pass from absolute negation to that conception of duality embodied in the contrast of Spirit and Matter, or the two aspects of the Absolute which complete the metaphysical trinity and form the basis of conditioned Being. This, as being the root from which all manifestation proceeds, is, on the one hand pre-cosmic Ideation (or Abstract Intelligence before the conception of the Universe), the origin of all force, all intelligence, and all individual consciousness, while, on the other hand, it is pre-cosmic Substance, the substratum of all the varying grades of matter. It is easily seen that upon these two aspects of the Absolute depends the existence of the manifested Universe, for, apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since a physical basis is necessary to self-consciousness, while, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction. The one would be like soul without body, the other like body without soul. The manifested Universe, therefore, must be pervaded by duality, that idea which the Hindus constantly symbolise as "the pairs of opposites", and this idea necessitates the conception of the link uniting Spirit and Matter, that mysterious Divine Energy by which the "ideas" of Universal Mind are impressed on Universal Matter as "the laws of Nature", the life-principle of the world.

Given this duality, this consciousness implying change, that law of periodicity, of ebb and flow, which exists throughout all departments of physical nature, must necessarily pervade the Universe, eternal as a whole, forever changing in its parts.

Now if we have an abstract Consciousness which only a union with a physical basis can individualise into a *self*-consciousness, the consciousness that "I am I", we see the reason for what is called the "Cycle of Necessity," or Incarnation, the pilgrimage of every soul, every spark of the Universal Over-Soul, through the process of evolution back to its Divine Origin. No such soul, we are told, can acquire conscious—that is, independent—existence until it has passed through every elemental form of such a cycle, and has acquired individuality first by natural impulse, and then by self-induced and self-devised efforts, as a vine would raise itself from the ground, first by the life-impulse imparted to the germ, and then by the constant up-reaching and clinging of its tendrils to higher and higher points. So must the individual ascend through all degrees of being, from the potential consciousness of the mineral to the highest form of the archangel, but with no privileges or special gifts save those won by his own effort.

So much for the general law: now to examine a little into the process. We have first, according to the *Secret Doctrine* (I. 614), to realise the difference between THE MONAD, the Universal Unit, and the *Monads*, or the manifested Unity, the Greek *Monas* signifying "Unity" in its primary sense. The Monads are not discrete principles, limited or conditioned, but rays from that one universal *absolute* Principle, the "Universal Unit" referred to above. They are, in other words, part of the Universal Consciousness, individualised by combination with a physical form, just as a portion of the water of the ocean can only be individualised, or separated from the rest, by being enclosed with certain limits. That ray, then, of the Divine Intellect which is to become a human soul, and complete its pilgrimage by returning to the source from whence it sprang, follows of necessity the same cycle of evolution as the rest of the manifested Universe. But at the same time we are warned not to think that it is this Monad itself which becomes man, for it stands to reason that a ray from the Divine cannot either progress or develope, or even be affected by the changes of state through which it passes. "It is not of this world or plane," says the *Secret Doctrine* (I., 164). "and may be compared only to an indestructible star of divine light and fire, thrown down to our earth as a plank of salvation for the personalities in which it indwells. It is for them to cling to it, and thus partaking of its divine nature obtain immortality." Furthermore we are cautioned not to think of a Monad as a separate entity, passing through all the Kingdoms of nature to blossom into man at last, an atom of hornblende, for instance, finally becoming a Humboldt. Instead of speaking of "a mineral monad", we should speak of *the* Monad, or the Universal Energy, manifesting in that form of cosmic matter called the mineral kingdom. It is Intelligent Consciousness, in fact, passing through seven planes; first, three elemental planes, or nascent centres of forces; then the

mineral kingdom, forming the turning-point in the evolution of consciousness, where it becomes wholly latent, its envelope being at its densest, most material stage; then the three stages of organic life, the vegetable kingdom (the second degree of awakening sensation), the animal, the human. "The total obscuration of spirit is the complete perfection of its polar antithesis, matter." Therefore we see that "it is the spiritual essence which properly constitutes the Monad, not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence". (I., p. 179). From all this it becomes plain (as we are told upon p. 189) that "there exists in Nature a triple evolutionary scheme, or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the spiritual (or Monadic), the intellectual, and the physical evolutions."

The spiritual evolution is concerned with the growth and development of our spiritual faculties in conjunction with the intellectual, represented by "the solar ancestors", or givers of intelligence and consciousness"; and the physical (concerned with the transformations of the body) represented by the "lunar ancestors", the givers of our physical form.

This physical form has changed its external shape and density with every sub-race; as the form and physical structure of the fauna of the globe has changed with the ever-varying conditions of its different geological periods. In the *Commentary* (*S. D.* I., 184) we are told that in the beginning the internal or astral man was then the external man, and his form evolved from within outward, like the lotus, whose external shape assumes gradually the form of the model within itself. But in the present age, the human embryo follows in its transformations all the forms that the physical frame of man had assumed during the three cycles of unconscious material development, and it is a plant, a reptile, an animal before it finally becomes man, evolving in his turn, within himself, his own ethereal counterpart.

This is the physical evolution, following the universal law of progress from the spiritual through the material back to the spiritual again.

Now the intellectual evolution depends upon the development of our higher mental faculties and their union with the spiritual nature, by which alone they become immortal. The "spirit" in the sense of St. Paul. I. Thess. v., 23, (who divides man into "spirit, soul and body"), being one with the Universal Spirit, as before said, can have no individuality until united with the soul, or Mind. But, as Mr. Keightley said in his address upon the evolution of the Soul, "this is but a breath of the Universal Mind, individualised through its aggregation about the Monad as a spiritual, and the body as a physical, centre". And he goes on to say that from each soul, or, as we might put it, each individual consciousness, "produced by

the overshadowing of a physical organism by the Monad, those of its energies, powers, faculties that are in its nature allied to the spiritual, or the Monad, unite with it and form the Re-incarnating Ego; while those allied to the animal nature cling to it, and are dispersed at its disintegration". This idea must have been in the mind of the great adept Paul when he said "Work out your own salvation" (Phil. ii., 12).

The history of the individual is the history of the race; the history of the race is the history of the Cosmos. If the scientist and the poet teach us that—

> "This world was once a fluid haze of light,
> Till toward the centre set the starry tides,
> And eddied into suns, that wheeling cast
> The planets; then the monster, then the man;"

the *Secret Doctrine* supplements the nebular hypothesis by showing that the same laws that ruled the destiny of the worlds shaped the development of man, once also, like the earth, a fluid haze". So in the *Commentary* (*S.D.* I., 188) we read: "Man, in the first Round and first Race of the Earth, was an ethereal being, non-intelligent, but superspiritual; in each of the subsequent races he grows more and more into an encased or incarnate being, but still preponderatingly ethereal." He continued to grow firmer and more condensed in body, a more physical man, but not "the physical man" we know. Yet still "he is less intelligent than spiritual, for mind is slower and more difficult evolution than is the physical frame". With the development of the physical and intellectual, the spiritual declines, until the middle point of the arc is reached with the Fourth Race, and the spiritual once more begins to climb slowly upward, till, with the Seventh Race, its domination shall be again established. "The first man Adam was made a living soul; the last Adam was made a quickening spirit. As we have borne the image of the earthy, we shall also bear the image of the heavenly" (I. Cor. xv., 45-49). The mention of Races and Rounds involves a short explanation for those not familiar with the terms, which can, perhaps, be best given in an adaptation, or rather condensation, of what Mr. Sinnett has said upon the subject, in the fourth chapter of his *Esoteric Buddhism*, but corrected by the more accurate teaching of the *Secret Doctrine*.

The great tide of human life, then, we are told, sweeps round the whole circle of the globes composing our Earth-chain in successive waves, and each of these waves is called a Round. But the Monad entering upon this pilgrimage does not merely touch each globe of that chain and then pass on, but has to pass through a series of seven Races upon that globe, each of these races occupying a long time, and having within its limits seven sub-races, that are each again divided into seven branch races. And each sub-race has a certain extra vitality at its climax, which leads it to throw off an additional off-shoot race at that point in its progress, and to

develop another at the end, by its dying momentum, so to speak. Moreover each Monad incarnates at least twice in each branch-race, making a total of about eight hundred incarnations, while between each physical existence the individual unit passes through a period of existence in the corresponding spiritual world, thus completing the analogy of day and night, work and sleep, the larger part of the time, however, *as we reckon time*, between one Round, or wave of evolution, and the next, being spent in subjective existence, or Devachan. Four times that great wave of human life has swept over this earth of ours, and we are now in the age of intellectual development, the Fifth Race, and have, therefore, to use the words of the *Secret Doctrine*, "crossed the meridian point of the perfect adjustment of Spirit and Matter, and are cycling onward upon the spiritual side". With each Round some one of the seven "principles" or vehicles of the Divine Spirit in man is especially developed, and *Mind*, as the fifth of these, can only reach its full development in the Fifth, or next succeeding Round. "But as every sub-race and every nation have their cycles and stages of evolution repeated upon a smaller scale", we find some of our sub-races still on the shadowy descending arc of their respective national cycles; while others are at the apex of spiritual development as sub-races (*S.D.*, II., 301).

According to the diagram given on p. 172, Vol. II., and the following explanation, we are shown that the Monads circling round any septenary chain are divided into seven classes. Class I. is swept by the wave of life from Globe A through Globes B, C, D, E, F to Globe G, thus completing its seven Rounds upon the lunar chain. Close upon its heels comes Class II., which enters Globe A just as Class I. passes on to Globe B, and so on with all the other classes and Globes, so we see that by the time that Class VII., the last class, has left Globe A, that Globe begins to die, and in dying transmits its life-energies to the first Globe of a new chain, that of our Earth, in time to accommodate Class I., whose last Round has just been completed upon the last Globe of the Lunar chain, and who have been awaiting their new quarters in the Nirvana or period of planetary rest between the two chains. It is as if a family of seven children began their education by the eldest child's entrance into a school divided into seven grades, each with its appropriate room. The next year the second child enters the first grade, and the first child passes into the second. By the time the seventh child enters the first grade, the eldest child has finished the course, and has a vacation, after which he enters the first grade in a new school.

Now we are told that the function of the "lunar ancestors" is to evolve the astral body, upon which the physical body is built up. The first or lunar chain of globes, then, must be intended, it seems to me, for the evolution of the astral body, and the second, or earth-chain, for the

evolution of the physical body, for we are told that when the First Class from the Lunar chain enters the first Globe of the Earth-chain, it begins with the lowest kingdom and so on successively. Therefore, it is only this First Class that has time to get through the seven grades and attain the human state of development during the first Round.

Meanwhile the "Solar ancestors" are "the givers of intelligence and consciousness", the fashioners of the inner man. They are called also the Agnishwatha, the Kumaras, the "Sons of Fire", and we are told (Vol. I., p. 87), that they bear the latter name because they are the first beings (or "Minds") evolved from Primordial Fire. "But there are two Fires; the first, or the purely *formless* and *invisible* Fire concealed in the *Central Spiritual Sun*, is spoken of as 'triple' (metaphysically), while the Fire of the manifested Kosmos is septenary, throughout both the Universe and our Solar System." . . . The Occult Doctrine rejects the hypothesis born of the Nebular Theory, that the seven great planets have evolved from the central mass of our visible Sun. The first condensation of cosmic matter of course took place about a central nucleus; but our Sun, it is taught, merely detached itself earlier than the other planets, and is therefore their elder brother, not their father.

We are warned in the *Secret Doctrine* itself that many of the theories therein blocked out are symbols, and that much of even the more esoteric teaching is also purely symbolical, and intended simply as a representation on our plane of what properly belongs to another. It is as if the poetry of Milton or Dante were translated into the picture-language of the early Egyptians. We must be careful, then, how we take these descriptions of globes and chains and so forth as literal astronomical facts belonging to our present visible and material plane, and be ready always to study the higher analogies and relations that these are meant to shadow forth. In any case the material fact always corresponds to an immaterial truth, and it is this that is the really important thing after all; the Kingdom of Heaven is within us, and all education is merely a *drawing-out* of the light within. As Browning says in his "Paracelsus":

> "*To Know*
> Rather consists in opening out a way
> Whence the imprisoned splendour may escape,
> Than in effecting entry for a light
> Supposed to be without. Watch narrowly
> The demonstration of a truth, its birth,
> And source within us, where broods
> radiance vast."

KATHARINE HILLARD.

GRAINS OF CORN.

I am he who exalteth the humble and simple mind, and suddenly imparteth to it such a perception of eternal truth as it could not acquire by a life of laborious study in the schools of men. . . . I teach in still and soft whispers to relinquish earth, to loathe carnal and temporary enjoyments and sigh for spiritual and eternal, to shun honour and to bear contempt, to place all hope and dependence upon Me, to desire nothing besides Me, and above all, most ardently to love Me. By an intimate and supreme love of Me some have been wonderfully filled with divine knowledge, and spoken truths beyond the comprehension of man; and thus by forsaking themselves, they have found that light to which the most subtle disquisitions of their own minds could not have led them.

To some I speak only of common truths; to others, of those that are singular and exalted. I make myself known to some under the more familiar appearance of human forms, and by a sudden and immediate communication of divine light open the deepest mysteries to others.

THOMAS A KEMPIS.

As to those however, O son of *Prithá!* who dedicating all their actions to me, and holding me as their highest goal, worship me, meditating on me with a devotion towards none beside me, and whose minds are fixed on me, I, without delay, come forward as their deliverer from the ocean of this world of death. * * * * That devotee of mine, to whom happiness and misery are alike, who is forgiving, contented, and whose mind and understanding are devoted to me, he is dear to me.

BHAGVAD GITA, *Book* 12.

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THE ASTRAL PLANE IN THE PHYSICAL PLANE.

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EASTERN PSYCHOLOGY

The Missing Link between Religion and Science.

The subject of the present paper is one of the deepest interest, and also of the greatest possible importance and gravity. For not only is its study absolutely essential to those who are seriously interested in the third object of our Society, but also its methods are the only means whereby it is possible to forge the missing link between a materialistic and agnostic science on the one hand, and on the other a religion that is based entirely on blind faith and the authority of books that are no longer understood.

Of late years, in the West, it has been somewhat the fashion with those who consider themselves of strong intellect, to belittle religion and to endeavour to trace its genesis to the fears of primitive man, the said primitive man being not only an unverifiable hypothesis but a pure fiction of materialistic and Darwinistic anthropology, for the stone age is invariably found to exist side by side with the most advanced civilization. Others again summarily dispose of the most sacred scriptures of the world with the contemptuous epithet of "theological twaddle", especially if these happen to be the bibles of some foreign race.

And yet if we look back on the history of the world, we find that the most important factor in the life of the past has been the religious factor. The laws, customs, polity, nay the very life of the ancients sought their inspiration in religion. But this is no longer the case, for like the braggarts of old, "we boast ourselves to be greater than our fathers". The motive power of to-day is distinctly *not* religion. On the contrary, the power of religion is everywhere waning among the thinking classes and the tendency is to remove it from all the most important duties of the citizen. What is known as science and scientific methods is gradually usurping the prerogative of religion in the West, and if the conflict is to be fought out with the same weapons as are now used, we shall eventually find the religious influence completely eliminated from daily life; and the dense pall of materialism will cover the funeral car of its now almost inanimate corpse, which can only show such spasmodic signs of life as the Salvation Army and revivalist meetings.

I hope, however, to show that new weapons are ready to the hands of every sincere and honest believer in the spirit of true religion; weapons which if only they can be persuaded to use, will "utterly destroy the forces of materialism to its last 'spook'."

The first question we have to answer is, whether or not the conception

that the moderns have of religion is the same as the spirit of religion that inspired antiquity ?

To this question the answer must be most emphatically, no. That which is considered religion to-day resembles the religion of the past in some externals merely. But the spirit of true religion is entirely absent, its soul is utterly different, and its body alone bears some marks of resemblance.

The spirit of religion is entirely absent to-day, because it is divorced from science. By science I mean real knowledge concerning man, nature and deity, and not the cataloguing of externals and the invention of hypotheses, "that mechanical manipulation falsely termed science", as Carlyle puts it, which together with its twin brother Mammon is the Janus deity of this huckstering age.

And the spirit of religion being absent, naturally enough, its soul and body differ from those of its noble ancestry in a very marked degree, so much so that they seem to be the misshapen and unintelligent progeny of parents that have already in their turn begun to degenerate through internal corruption.

On the other hand, we are told by authorities that antiquity had no science, and that it was ignorant of the most elementary facts of physical nature; that the masters of the philosophies and religions of the past were at best but crude speculators in such matters, with ears more ready to listen to old wives' tales, than eyes open to investigate the laws of physical nature. And yet, even if we take the word science in this one-sided sense, we find, if we choose to master the differences of terminology, that the latest hypotheses of to-day are mere repetitions of the theories of the past; whereas in philosophy and ethics, we find the modern not only not transcending but always falling short of the sublime systems of antiquity. So that the "de-hypnotised" student looks with astonishment at the modern delusion of endeavouring to invent something new in philosophy and religion when the past already occupies the whole ground.

Now what is it that prejudices the vast majority of scholars against the systems of antiquity, so that though they may be enthusiastic as students of the curious, still they refuse to give anything but at best a half-hearted confidence to the methods of the world sages, and always break up the white light of ancient thought with the prism of assumed superiority with which they busily glaze their own and the public's mental windows ?

What is the cause of this strong prejudice ? Simply the fact that the ancients did not run wild over materialistic science. The Western student finds to his disgust that in antiquity ethics and philosophy went hand in hand with such disreputable baggage as mythology, allegory and symbolism. The ethics he admits are nearly always sublime, the philosophy, if

you were to strip it of its mystic absurdities, and unscientific garb, and pious imaginings, is very often of the highest order; but the mythology, fairy tales and the rest, show a most deplorable state of weakness of intellect, of a prolific imagination that should be confined to the nursery, and of an indescribable inexactitude and a maze of contradictions and absurdities that could only have arisen owing to the complete ignorance in the ancient mind of the glorious truths of modern science, and which naturally invalidates the whole of the conclusions of the ancients, at any rate in the eyes of a man trained in the exact methods of our own enlightened age.

And yet these philosophers and ethical teachers, many of whom have never been equalled by the moderns, and some of whom have revolutionized the thought of nations and continents, and maintained an ascendency over the minds and hearts of thousands of millions of their fellow creatures for thousands of years—men who, if any, can be called great—these teachers, I say, regarded such religious fairy tales as real factors in the lives of men, nay they very often looked upon them with more reverence than their undisguised ethical and philosophical teachings.

Now what was the reason for this strange proceeding? . . . It was simply because such myths and allegories were the symbols of their science. It never occurred to the ancient mind to separate religion from science; such a glorious achievement was left for our own progressive age. And yet its science was not our science: for it enquired into such unimportant problems as the nature of the soul and its immortality, of life after death, of other worlds, of the gods and demons, of visions and prophecies, and of various other unscientific subjects and was so unenlightened as to take no interest in electric lighting and the invention of smokeless powder!

Can men, admittedly the greatest of ethical teachers and allowed to be in the forefront of the world-philosophers, be regarded as superstitious children in respect to their knowledge of natural phenomena?! For so they are regarded by those who claim to be the most enlightened intellects of this age?! I think not.

For antiquity, certain things were universally regarded as sacred or secret. To-day secrecy is regarded as a cloak of ignorance, or as pure selfishness and an injustice to the public. There is nothing sacred, nothing that the intellectual vulgarian will refrain from prying into if he can. For just as a great Teacher has said, the swine are ever busily engaged in trampling the holy things under their feet.

The Hindus say that all the Scriptures which are written and made common property are like the harlots in the market place that all men can see, but the Sacred Science is like a pure virgin that none can know but him to whom she is legitimately married.

Turn to whatever nation we may in antiquity, we find that the most sacred institutions of its religious life were kept in profound mystery and sanctity. The profane were strictly kept from participation in the rites which bound man to the gods. The Initiated alone were the mediators between this world and the next. While the Mysteries were in their purity, only the wisest and best were permitted to share in them. The trials which, we are told, had first to be passed through, were almost incredible, and the crime of revealing a syllable of the Knowledge to the uninitiated, was punished with instant death. Thus the Initiated were the wisest of antiquity and the greatest teachers of their times, as they are also the greatest teachers of to-day. One and all of them who wrote, wrote in allegorical language, or in parables and dark sayings, and many are reported to have been great wonder workers, performing deeds now called miraculous, or in other words repeating the fairy tales of mythology in real life.

All of these teachers further contended that what they spoke was *known* to the Initiated, but that the people could not understand, chiefly because they had no desire to understand and also because they were unfit to do so. And that as long as the many preferred to enjoy themselves rather than to worship the gods and live pure and holy lives, so long would they conceive of the gods as they regarded life, namely according to appearances. The few alone would know, simply because the many refused the only condition on which the knowledge was attainable.

Now when a Theosophist reads of such things, it appears to him that there was much wisdom in this method of antiquity, judging, at least, by the present state of affairs. It is, however, usually some time before the student of Theosophy definitely arrives at this conclusion. The young student is generally imbued with protestant and scientific self-righteousness, and imagines that if there is anything to be known, he at anyrate is a most worthy recipient of such knowledge. The grown man, however, learns to have less confidence in his own worthiness in proportion as he learns to analyze his own faults and failings.

Now in following out these theosophical studies a great fact will be gradually but inevitably forced home upon the serious investigator: *viz.*, that antiquity had a science and a most sacred and holy science, and that this was the science of the soul, a real psychology. Knowledge in this direction, *viz.*, a knowledge of subjective things, so transcended a knowledge of externals, that the ancients naturally refrained from wasting their time on inferior studies when superior pursuits were open to them.

It is extraordinary also what an enormous body of literature there is on the subject, especially in the East. In fact without the key of this science the "Sacred Books of the East" will for ever remain unintelligible in their dead letter absurdities.

Psychology, then, was the science of antiquity, and just as modern scientists use formulæ and symbols for expressing their operations, so did the ancient psychologists and teachers. Their system, however, was somewhat more rational than those of to-day.

The symbolical, hieroglyphical and pictorial alphabets of the world are still to a large extent a secret cypher whose key has so far been unrevealed, and with these we have nothing to do in the present paper. But the general formulæ of ancient science had a far greater human interest. The method employed shows a depth of wisdom, that has not only never been surpassed but not even equalled. To the ancient mind the multifarious events of life and the phenomena of existence could be classed into groups and separated into species, according to types.

Thus they saw the same law working in the various groups of phenomena in nature and man, and consequently adopted their formulæ and symbols from the incidents in human life which exemplified such laws.

Accordingly they taught their children about the gods and heroes and other personifications of the powers of nature and also of past humanities, and in particular instructed them in the nature of the soul by means of beautiful allegories that appealed fully to their human interest. So that when they grew to man's estate and were deemed worthy to have the mysteries of their own nature revealed to them, they were already instructed in the formulæ of the Science and only required to have the methods of interpretation explained, to be at once in possession of an almost inexhaustible fund of knowledge.

Such a system of instruction cultivated the psychic nature of antiquity to a very considerable extent. It had its abuses it is true when the great civilizations degenerated, for then the general unworthiness both of teachers and taught left nothing in their hands but a spiritless superstition. On the other hand, the present system of education to-day, with its unlovely scientific and commercial methods, dwarfs the psychic nature of the young and centres all their attention on externals.

In the West comparatively few relics have come down to us of what this so carefully guarded pyschological knowledge was in reality, and what little we have has been religiously boycotted by ignorant and sense-loving authorities who have preferred power to instruction and material progress to spiritual advancement. What has come down to us, however, shows clearly that the knowledge was more than theoretical, that in fact it had a a practical side, and that the practices it advocated demanded the exercise of the highest qualities and endowments of human nature. "To dare, will, know and keep silent" were the conditions of adeptship in this art. Purity of body and mind, fearlessness in every direction, unflagging perseverance and incredible self-denial were the absolute essentials of progress.

Perhaps this thin link of tradition with the past would have snapped entirely and the West have been plunged in the Cimmerian darkness of a mere belly-philosophy and sense-worship, were it not that the commercial enterprise of the West took European ships to India. Thus for many decades of years, the energy of the West, and pre-eminently of Great Britain, has been almost entirely employed in quite a Jew-like manner in spoiling the Egyptians of the East of their national possessions.

We may regard this apparently unintelligent intrusion of the West into the East as the first step on the path of salvation for the former. For little by little, and in the face of the greatest prejudice, contempt and difficulty, some of us Westerns are learning that the spoiled Egyptian has far more precious treasures hidden away and guarded more jealously than his material possessions or even life itself.

The East possesses the most valuable literature in the world for the student of mysticism and occultism. Matters but dimly hinted at in the mystic literature of the West, are fully discussed in the Sacred Books of the East. And the reason for this prodigality is, I take it, that among the ancient population of India there was a larger number of men fit to receive such instruction, so that much that in the West was kept back, was given out with freedom in the East.

For the most striking feature of the Sacred Books of India and especially of the *Upanishads*, is that everywhere open mention is made of a science of the Soul and many of the fundamentals of this science are taken as axioms or facts that require no further verification. In fact it has all the appearance, not of being a speculative study in process of construction, but a perfected science and art handed down from teacher to pupil and vouched for by immemorial experience.

The practical part of this Science is called *Yoga*, a word meaning "union". It is the method whereby a man becomes at one with his inner nature and thus gains experience of subjective states of being. The command "know thyself" is the corner stone of the whole undertaking. The Yoga philosophy and Science deal especially with the *mind* and the *magnetic forces* of man.

Mind is for it twofold. The mind of man is partly free and partly bound to the material senses. Moreover, just as man receives sense impressions from without, so can he receive spiritual inspirations from within from the higher mind. But like as the ruffled surface of a pond cannot reflect truly the moon's rays, but shows them broken and obscured, so does the lower mind reflect the light of the higher, the immortal Ego or Self, in a most confused and perplexing fashion.

The practice of Yoga teaches how to still this ruffled water-surface. For the lower mind is said to go **out** to the things of sense and to be

moulded by them. These "modifications of the internal organ" have to be checked and dominated before the mirror of the mind can reflect the light of the inner divine world into the consciousness of man.

By means of such mental concentration, certain magnetic forces can be freed in man and used by him. These forces are described at length, and there are elaborate treatises explaining the intricacies of the occult anatomy and physiology of the human organism. Man is stated to be something more than a mere body. In fact he has several other vehicles of consciousness besides the outer physical body and brain, all of which are described and treated of, some plainly enough, others more obscurely.

Some of the occult powers that are to be developed by this practice are thus described by the Sage Patanjali in his *Yoga Sutra* :—

Knowledge of past, present and future things.

Knowledge of former states of existence.

Knowledge of the thoughts of others.

Invisibility of form.

Knowledge of the consequences of one's acts.

Beneficence to all beings.

Perfect strength.

Knowledge of all invisible objects.

Knowledge and sight of spirit unassociated with matter.

The power of entering any other body and causing it to act as if it were one's own.

The power of hearing sound, however distant.

The power of passing and penetrating everywhere.

The power of becoming extremely minute and expanding to an immense size.

For the Scientist of to-day such an enumeration is the classification of one of unsound mind and nothing better, and he can give you overwhelming "proof" that nothing of the kind can be possible in the nature of things.

Quite so, for the physical body! But then the student of Yoga learns to part mind from body, and to use other vehicles of consciousness besides the gross physical body.

As the results to be attained are incredible to the ordinary mind, so are the difficulties to be surmounted of exceedingly great magnitude. In fact, in spite of the elaborate explanation of the theory of this science and the abundance of directions for its practice, which are to be found in many books in Sanskrit and the vernacular languages of India, still those learned in such things maintain that the right pursuit of such study and practice is impossible without a teacher. For the whole matter is hedged round with insurmountable dangers and difficulties which beset every footstep;

and none but the most determined, even when they are fortunate enough to meet with a teacher, can make much progress in it.

For though the Eastern books tell us a thousand times more than the records of the West, they are still full of obscurities which have been purposely inserted so as to guard the knowledge from the unworthy. Moreover, the learned Brahmins say that we have as yet only scraps of the sacred works and that the bulk of them have been concealed.

There is therefore an exoteric and esoteric interpretation of the teachings, and consequently the followers of the Yoga are divided into two distinct classes. The many follow the instructions literally and imagine that the vital magnetic breaths or currents, spoken of, have reference to the actual physical breath of the body, and that the physiological directions have reference to various nervous ganglia, &c., of the physical body; whereas those truly learned in the Science tell us that such directions have to do with the astral or subtle vehicle of man. Few are those who understand the real signification of the teaching and the true method of the practice, and these instead of suppressing the breath, suppress the creation of useless thought and gain control over the mind.

The effort of the orthodox ascetic is to obtain Moksha or the *selfish* bliss of absorption into the Soul of the Universe.

The object of the true Eastern Occultist, on the contrary, is to expand his consciousness into that of the Universe, so that he may gain more knowledge and opportunity for helping on humanity. Such an one, it is true, works unseen of men, because he works with forces and in ways undreamed of by the world at large. Self-sacrifice is the law of his being and he renounces the divine bliss of Nirvâna, when he has gained it, in order to help on those who are struggling along the thorny pathway of life. No one but a student of occultism can understand what this means; for no Western is prepared to admit the almost infinite expansion of consciousness that the attainment of Nirvâna denotes. Such a sacrifice for love of humanity, continuing until the end of this world and its humanities, naturally appeals but to a few. And when it becomes more generally known in this country, instead of exciting the admiration, will probably arouse the hatred of hundreds of thousands who will see their ideals dwarfed by this grandiose conception which is now for the first time told to the West through the T.S.

Such, however, is the consummation of the true Science and Psychology of the East; a science that has degenerated into a superstition in modern India, and which requires as much reform in that country as materialistic science does in this land.

This Eastern Psychology is a science that flies in the face of modern thought and which gives the lie to the authorities of the West. Along this

Path of Wisdom lies the salvation of the miseries of to-day. Self-knowledge and self-renunciation can save the world. This does not mean that we should retire from the world and spend a life of contemplation, Far from it : we should " live in the world but not of the world ". True enough the objects of our desire will be changed, and many things we have held dear, we shall no longer prize, but that will be simply owing to the acquirement of larger interests.

A study of all the factors which go to make up man will cause us to change our opinion about many things that we have previously regarded as the only ways to progress. Material well-being will not be placed first above all other things, and that not from any desire of the " Kingdom of Heaven " or " Dêvâchan ", but simply because we shall rationally see that it is in the nature of things inferior to much else.

To conclude, to me Eastern Psychology seems the one way out of the jungle of modern confusion. There can be no conflict between true Religion and true Science. Ethics and Physics, Spirit and Matter, may be apparently opposed to each other, but the missing-link is to be found in the " Soul " and " Mind ", and the knowledge of this must be on the lines of the psychological science of the East.

A scientific basis of ethics is the crying need of the times, and it will not be the least service done to humanity if the Theosophical Society can not only show students where materials for this important construction are to be found, but also sketch the outlines of what the future building may be.

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THE ASTRAL PLANE IN THE PHYSICAL PLANE.

Molecules are the elements which make a body; these are in their turn made up of similar elements called atoms, and there is no experimental objection to these in their turn being composite. For the limits which are imposed by a subdivision to infinity are in reality simply limits set by human incapacity for further comprehension. In this way by passing from material elements, through degrees of subtlety, we arrive at the Ether which is the basis of light, warmth, magnetism, sound, and electricity. It is a substance infinitely more tenuous than physical matter which already ceases to appeal to our sense of perception in its molecular state. We have two senses which are especially affected by the appearance of ether and its phenomena: the ear and the eye.

Few of us but are possessed by the idea that the eye is especially made for the perception of material things. If this were so, then half of its life is so arranged as to cut it out of practical existence. It is true that the eye is made in such a way as to see material objects, but we have no proof that this is its only use. It is generally limited to this, and has been so for so long that most of us believe that it is made solely for this use. Nevertheless, material objects exist in the darkness as well as in the light, and yet we do not see them; from this it would appear that the eye is made for the perception of light, one of the modifications of Ether.

Of these modes two only are we able to perceive clearly; light and sound, heat, magnetism and electricity we only partially feel. Now, since we are able to distinguish a difference between them, even though feebly, they must be distinct one from the other, a fact which allows us to suppose that if feeling were subdivided into three special senses appropriate to sensing these three modes of Ether the world would produce upon us effects of which we have now not the slightest conception.

That which perceives the modifications of ether is not actually the sense itself or the material apparatus which receives the etherial impressions; it is not the eye which sees. The eye simply makes known the presence of that which is visible to that which sees and is within us. That which hears and feels by touch is the same as that which looks through the eyes. If it were possible to place this being more directly in contact with the modes of existence of ether, these modes would be still more readily seen than as they are through the intermediary of the physical senses. In the normal condition it is difficult to obtain this direct contact; but there is something which may happen to us, and that without being aware of it,

and that is an augmentation of an impression on our senses made by the modes of ether by which we are able to see an object more distinctly than we generally do.

There are numerous and constant examples of this increased power of perception of the modes of ether. That which in us sees the ether is imprisoned in the body, and the impression which the ether makes must depend necessarily upon the body; if the condition of the body changes then there follows a modification in the etherial impression, for the relations existing between our element of perception and the medium of such is changed. This change may show itself in two ways; either as an augmentation of etheric impression, or as a diminution.

Both these two kinds of modification are looked upon as being the necessary result of disease.

Drunkenness is a state of body modifying the relation of the perceiver within it to the ambiant medium; when alcoholic drunkenness has reached a certain pitch, when the head reels, then the eye looks straight into the ether and sees it not as a material thing but simply as Movement. Experience teaches the drunkard that motion exists quite independent of the thing moved; for he perceives it by the direct sense of sight and of touch.

Lean over the parapet of a bridge and watch the current of a swiftly flowing river; soon you will lose the impression of moving water, and instead, the bridge will seem to be flying from your feet and carrying you up the river. Look out of the window of a carriage; you seem to yourself to be stationary, while the earth, trees, and houses, on each side of the road rush rapidly back in the direction from which you have come. Turn round rapidly on yourself as children and waltzers do, and when in a few moments you stop, your head swims and all things seem to be turning round you. Everybody has noticed these things; but generally, instead of reflecting, we are satisfied with calling them simply illusions. They are no illusions in the general meaning of the word; they are facts, and as such they are as important as any other facts.

Things which seem to move round the drunkard in his drunkenness, the movement communicated by running water in our previous example, the turning of objects round those who are seized with giddiness, are no real movements in things themselves. Where then must we look for an explanation of this motion? We shall find it in the ambiant ether. Alcohol, the movement of the brain and of the dance have modified the condition of the body in such a manner as to increase the power of perception of that which it holds within, and which is ordinarily called the mind; and this modification has allowed the mind to come into more direct relations with the surrounding ether which, no matter what its particular

mode may be, either heat, light, sound, magnetism, electricity, is always in motion. Circular motion is the method by which the dancing dervishes place themselves in relations with the djinns, the inhabitants of the astral world amongst whom many of them fancy that they recognise the blessed ones of Mahomet's Paradise.

Giddiness, no matter how caused, whether by alcoholism, by fixing the eye on a moving object or on a fixed and shining point (hypnotism), or by circular movement, is not due to a lowering of the bodily strength, as is generally thought, but to a heightening of the aptitudes of perception. It is not disease that has weakened the bodily capacities, but some of these latter which have become greater. But this increase in their power being sudden and too great, the body finds itself carried too far from its normal condition and loses touch with its ordinary faculties. What is necessary is that, by graduated use of these increases of energy the body may learn to maintain its normal consciousness, so that it does not lose its old faculties whilst acquiring the use of new ones. Ether being one substance existing in several different modes of manifestation (as is proved by the conversion of these modes one into the other) if the eye should see that particular mode called light it ought to be capable of being trained to perceive the other modes of ether, and amongst them heat, which is the nearest manifestation of ether to light. There are people who are endowed with a rudimentary appropriation by the eye of the power to perceive that mode of ether called heat; they are epileptics. But their bodies are not always in the condition which is necessary to bring them into relation with that mode of ether which they are able at other times to see with greater distinctness than the generality of mankind; access is the name given to that condition of body which is necessary for these perceptions. Under this condition they generally lose all consciousness of the physical state in which they are in, their senses cease to be appropriated by the physical body, and are only able to place them in communication with the ethereal medium. In contradiction to the accepted opinion there are in epileptics the rudiments of a superior organisation to that possessed by what are generally termed healthy people; their senses begin to be directed to the cognition of modes of ether unperceived by these others.

Nevertheless there are those whose senses are already awakened to etherial perception; these are the seers, while those who suffer from nervous disorders are imperfect seers, who may be said to be in a state of formation. Their rudimentary power of seeing a modification of ether which is imperceptible to the masses deprives them, when exercising it, of the capacity for recognising their physical surrounding; whereas the true seer sees both the etherial and physical manifestation at the same time, so that he is enabled to appreciate the real relation existing between the astral vision and its

physical medium. One of the peculiar characteristics of a certain class of epileptics is the fear which they show before these astral apparitions. Many there are who would have neither convulsions nor loss of consciousness, if they only knew the real nature of these beings who frighten them, they would then look on them and their relations with them as natural events, being no more of the supernatural than their relations with physical beings. These inhabitants of the ethereal medium though intangible and extremely mobile and changeable are none the less real; indeed they are just as much actualities in their own ethereal sphere as physical bodies are on the material plane. They often take on appearances so similar to physical objects that even the true seer may be mistaken; how much more so the unformed and highly nervous clairvoyant.

These beings re-act on the physical plane, to the organisation of which they contribute, and those people who are called superstitious, that is to say, those whose nervous system is more delicate than the average mass of humanity, are faintly conscious of the action which they have on physical objects and beings. This consciousness being only partial, it follows that the materials which it furnishes to the intellect are not easily understood; and that in its interpretation it often makes mistakes, more often in fact than not, which gives the incredulous, that is to say, those who are in complete ignorance of the astral plane, good reasons for mocking at what they call superstitions. But all the reasoning in the world will be unable to crush out superstition as long as the nervous system keeps its delicacy of perception, for the impressions which it gives to the consciousness are facts and Reason is powerless before them, except in the minds of those who are self-styled savants. And thus, notwithstanding the affirmations, denials and arguments of these savants, we still see superstition rampant in the world. In order to banish it we should first have to suppress the woman whose nervous system is more sensitive than that of man, and with her all those men who share with woman the privileges of a highly sensitive nervous system, such as artists, poets, and great philosophers.

But those people who boast of their common sense, and who are always incredulous, should remember and reflect on one thing, namely, that all the great thinkers of the world: Socrates, Plato, Pythagoras, the Neoplatonists, many fathers of the church, Luther, Pascal, Locke, Leibnitz, Newton, Kant, Ampère, Hegel, Fichte, Schelling, Schopenhauer, Hartmann, and many others, have admitted, under various names, the existence of that world which we generally call *invisible*, and thus all agree that there is no reasonable cause to deny its existence.

Surely we may be allowed to believe that the opinion of these men is of more value than that of M. Prudhomme and M. Homais. Prudhomme confines himself to shaking his head and sententiously saying: These are

mysterious and insoluble questions, whose solution will always remain obscure and difficult. While Homais squarely and from the height of his ignorance denies their existence.

Doctors believe that the modifications of ether are vibrations in the substance which composes it. To this we may add, with the materialists, that the vibratory state of ether in nervous matter produces a special phenomena, *thought*, which we can rank amongst astral forces, though called a physical force generally. The world floats in ether, which in occultism is called the astral light, just as a fish floats in the ocean; all things which go to make the world are for ever bathed in this astral light; indeed they are more than merely bathed in it, they are permeated by it; for gross matter offers no obstacle to its passage. The mind, which is simply a part of this astral light, feels every vibration which traverses this sea of life, but since it is surrounded by a physical body, which modifies the vibrations from the astral medium before they are allowed to reach it, it does not always vibrate exactly in unison with the astral disturbance; in fact, we may say that there is generally discord between them. If the mind were in direct contact with the etherial waves, then it would be directly influenced by them. The body is the real cause why such is not the case.

A crowd of men throws off a mass of astral light in the shape of a human mind. The ideas, sensations, sentiments and desires of this mass are simply its vibratory states. Each one, according to the special aptitudes of his organism and the circumstances which determine his condition of the moment, will have in himself more of a certain kind of particular vibrations than of other kinds.

That thought exists as substance which escapes from the brain and floats in the air, is an idea which has often been enumerated by persons whose nervous systems were exceptionally delicate; if they have not been able to perceive this with much clearness, as is shown by the doubtful way in which they express themselves, they have, at all events, experienced it with sufficient force for it to have formulated itself in their minds.

We are unconsciously drawn together because crowds disengage the etherial substance of thought, which is directly assimilated by the mind and by which it is nourished in the same way as the body is fed by physical matter; for ideas do not proceed from material substance alone, as certain physiologists maintain. Now, it is a fact, that most people of keen and active intellect prefer to live in a large house to living in a small one, and, as a rule, they do not know why, for the reasons they themselves give of obtaining greater opportunities for gain or amusement, are not always the real ones. In a city like Paris the brain is more active than in a provincial town. With every breath of air they breathe in the etherial substance which nourishes and fertilises the mind, furnishes them with thoughts

which they would not otherwise have been able to compass; or if the brain should not happen to be complex, if the nervous currents are slightly twisted, the windings few, so that they are badly arranged for meditation, then the etherial substance which they inhale gives them a special aptitude for talking. As a fact, we know that no one can chatter faster or more ceaselessly than the Parisian of the lower and middle classes.

Go, for instance, to a distant provincial capital and try when there to think on those subjects which were the subject of your meditations in Paris, and you will instantly perceive the difference in the quantity of etherial matter which floats in the atmosphere in the two places. Without knowing why, you will find that you are less intelligent, that your ideas are less abundant in the provincial capital than they were in Paris. This is a well-known fact, but people generally are contented with recognising its existence without trying to discover its cause, analytical studies being generally those for which people have the greatest aversion.

Let a strong conviction *force* itself on a person; why does it *force* itself? The reason is that this conviction is synonymous with a vibratory condition of the astral matter composing the mind, and that this disturbance is transmitted by undulations to the surrounding ether and to the minds of the hearers or spectators. Why do we go to the theatre? The reason is well expressed in ordinary language. We go in order to vibrate to the sentiments and passions which are expressed by the characters of the piece. "Show me your friends and I will tell you your character." The moral world consists in an assemblage of etherial vibrations; as long as the conditions are the same the same vibrations continue to vibrate; the mind becomes acccustomed to feel them, and answers to them the more readily the more it is accustomed to them. In other words this same idea is expressed by saying that an action leaves a tendency to repetition, and that thought tends to action.

We must think of these vibrations as being a series of vibratory states following one another, and losing themselves one in the other, just like we know the colours of the solar spectrum to do. Every vibration may develop in two ways: either by increasing or diminishing the intensity of each successive condition. The positive and the negative are found everywhere in nature, and Hegel was not mistaken when he based his philosophy on the dialectics of opposites.

Every vibration has a tendency to evolve the series of conditions which forms it, and every state of consciousness may be said to be a vibration. A fresh vibration arriving in order to reach into the mind may be of two sorts: either it is of the same kind as those already evolving in the mind, or it is opposite to them. In the first case the state of the mind is sympathetic to its admission; in the second it is the reverse.

If, for example, we wish to convince someone against their will? "I do not wish to hear or listen to you" he will answer. What does he express by these words? That he wishes that the vibration should produce the same conviction which he already has and which should not be disturbed by that which you wish to introduce. What is a fixed idea? It is the constant repetition of a certain kind of vibration in the mind. The surroundings in which we live cause ceaseless repetition of the same vibration.

Thus, why are we ordered change of air for certain moral diseases? Simply because these illnesses are the result of certain sorts of vibration set up in the mind by the surroundings amongst which we happen to be living at the time. A change in these will cause other sets of vibrations which, differing from the first, will cure the patient. This is well expressed by the Spanish proverb: "A males de amor trempo y tierra por medeo" (of the illness of Love time and space are the cure).

We might continue to apply the theory of the Astral Light to the solution of many other questions, and we could show that this theory has lived for ages in the popular mind by referring to many proverbs, epitomes of natural wisdom, which in agreement with the laws of rhythm, of positive and negative, have all of them another proverb which is an exact counterpart.

THOS. WILLIAMS, *Translator.*

(Written by Guymiot, *Revue Theosophique.*
Nov. 21st, 1889.)

LONELY MUSINGS.

THOU that art directing thy will to the attainment of perfection—thou that wilt be content with nothing short of the highest, hearken to a description of the road thou must travel.

Think not that thou shalt attain in a day the power even to recognise the illusions of sense for what they are. Many a time shalt thou sink and wallow in the mire, but at each withdrawal it shall seem to thee more hateful than before, and if only thy will be directed aright the God in thee will not long leave thee wandering. And think not that thy road will be a pleasant one. After some few gleams of brightness to refresh thee, it will lead through the torture-chamber, and when thou art led there thou needest not to stir a finger, for all shall be done for thee, and thy soul shall endure searching torture, and of thy loftiest thoughts and most impassioned dreams shall be formed the rack on which thou shalt be stretched.

Nor when one fancy is over and the cords are loosened, imagine that thou art then to be released. Thou mayest spend many years—perchance even thy whole life—in this chamber, and again and again shalt thou be stretched on the rack so soon as thou art able to bear it. And happy is it for thee if between the pangs thou dost not fall away from this high calling—weaving again entanglements of the senses—for then thou dost but repeat the previous torment and dost not advance to the more subtle tortures that await the spirit. But if there be no falling away, then are the intervals filled with a peace and bliss which is a foretaste of the joys beyond, and the soul like one escaped from a dark dungeon revels in the light of day.

To use an apt simile given by St. John of the Cross, this purgative affliction—this subtle torture—is the effect of the divine light on the soul that is being purified, and is analogous to the action of fire on fuel. "For "the first action of material fire on fuel is to dry it, to expel from it all "water and all moisture. It then blackens it and soils it, and drying it by "little and little, makes it light, and consumes away its accidental defile-"ments which are contrary to itself. Finally, having heated and set on fire "its outward surface, it transforms the whole into itself, and makes it "beautiful as itself. Thus fuel subject to the action of fire retains neither "active nor passive qualities of its own except bulk and specific weight, "and assumes all the qualities of fire. It becomes dry, then it glows, and "glowing, burns; luminous, it gives light, and burns much brighter than "before. All this is the action of fire."

Thus in the secret chamber of affliction and divine contemplation is the soul consumed away and transformed, though few there are who in a single incarnation are strong enough to endure the complete purging. But blessed are they who are found worthy even partially to undergo this suffering. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

One of the first great griefs of this dark night of the soul, which may be compared to the drying of the fuel under the action of the fire, is that thou art no longer able to love or admire any of thy former friends, who nevertheless remain well worthy of thy love and admiration; nor canst thou any longer take joy in any earthly thing, however innocent, for everything within thee seems to be blasted into aridity, and except for the latent knowledge that thou art set towards the highest, thou feelest as if thy whole life were turned into pain. But this also ought to be a help in thy passage through the dark night, for if thou seest nothing worthy around thee, then shouldst thou the more strenuously set thy soul towards that ideal beauty —that divine wisdom and goodness which already is thy lode-star.

And the passion that was in thee—the unsatisfied desire that was like a serpent gnawing at thy heart, shall now be re-directed. Thou art now set to lift the veil of Isis—not that of any mortal maiden—and thy one and only aim shall henceforth be—call it by what name thou wilt—the mystical marriage of the Hierophant, the at-one-ment of the seven principles of man, the union of the soul with God.

No longer with high drawn sentimental feelings, no longer with hysterical sobbings, shall the spirit make its presence known, but with a face hard set amidst a world of practical men, thou bearest now within thee the hidden life of which the world knows not, but which is now to thee the only life worth living; and as all strong emotion has come to thee not as a binding but as a loosening from the chains of sense, so the thoughts of earthly society and companionship that were so sweet are now merged in the desire to be at one with the life of the whole world, in the intense longing that the thought and aspiration of all Humanity should become the very pulsations of thy being.

A Pilgrim.

(*The Theosophist*, December, 1885.)

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ALCHEMY

IN THE

NINETEENTH CENTURY.

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ALCHEMY IN THE NINETEENTH CENTURY.

(Translated from "La Revue Théosophique".)

The language of archaic chemistry or Alchemy has always been, like that of the earlier religions, symbolical.

We have shown in the *Secret Doctrine* that everything in this world of effects has three attributes or the triple synthesis of the seven principles. In order to state this more clearly, let us say that everything which exists in the world around us is made up of three principles and four aspects just as we have shown to be the case with man.

As man is a complex unity consisting of a body, a rational soul and an immortal spirit so each object in nature possesses an objective exterior, a vital soul, and a divine spark which is purely spiritual and subjective.

The first of this threefold proposition cannot be denied, the second cannot logically be objected to, for if we admit that metals, certain woods, minerals and drugs possess inherent powers to produce effects on living organisms, then official science practically admits its truth. As for the third, of the presence of an absolute quintessence in each atom, materialism, which deals only with the *anima mundi*, denies it utterly.

Much good may it derive from this agnostic attitude. We for our part, finding in materialism an undoubted proof of the existence of moral and spiritual blindness, make no account of the denial and, leaving the blind to lead the blind, proceed with our subject.

Thus as with natural objects, so every science has its three fundamental principles and may be applied through all three or by the use of only one of them.

Before Alchemy existed as a science its quintessence alone acted in nature's correlations (as indeed it still does) and in all its planes.

When there appeared on earth men endowed with a superior intelligence they allowed this supreme power to have full and uncontrolled action and from it they learnt their first lessons. All that they had to do was to imitate it. But in order to reproduce the same effects by an effort of individual will, they were obliged to develope in their human constitution a power called Kriyasakti in occult phraseology.

This faculty is creative, and is so simply because it is the agent on an objective plane of the first creative principle. It resembles a lightning conductor in that it conducts and gives a definite direction to the creative quintessence which otherwise, if led blindly into the lower planes, kills;

but which brought down through the channel of the human intellect creates according to a predetermined plan.

From this Alchemy was born; and magnetic magic, and many other branches of the tree of occult science.

When in the course of ages nations grew up so intensely saturated with egotism and vanity as to be convinced of their complete superiority to all others living in the present, or who had lived in the past; when the development of Kriyasakti became more difficult and the divine faculty had almost disappeared from the earth, then they forgot little by little the wisdom of their ancestors. They even went further and rejected altogether the tradition of their antediluvian parents, denying with contempt the presence of a spirit and of a soul in this the most ancient of all sciences. Of the three great attributes of nature they only accepted the existence of matter or rather its illusory aspect, for of real matter or *substance* even the materialists themselves confess a complete ignorance; and truly they are right, nor have they even the vaguest conception of what it is.

Thus there grew up the science of modern chemistry.

Change is the constant effect of cyclic evolution. The perfect circle becomes One, a triangle a quaternary and a quinary. The creative principle issued from the rootless root of absolute existence, which has neither beginning nor end, and of which the symbol is the serpent or *perpetuum mobile* swallowing its tail in order to reach its head has become the Azoth of the alchemists of the middle ages. The circle becomes a triangle, emanating the one from the other as Minerva from the head of Jupiter. The circle hypothecates the absolute; the right line issuing from it represents a metaphysical synthesis and the left a physical one. When Mother Nature shall have made of her body a line joining these two, then will come the moment of awakening for the Cosmic Activity. Until then Purush, the spirit, is separated from Prakriti—material nature still unevolved. Its legs exist only in a state of potentiality, and cannot move nor has it arms wherewith to work on the objective forms of things sublunary. Wanting in limits, Purush cannot begin to build until it has mounted into the neck of Prakriti the blind, when the triangle will become the microcosmic star. Before reaching this stage they must both pass through the quaternary state and that of the cross which conceives, this is the cross of earthly mystics, who make a great display of this their beflowered symbol, namely: the cross divided into four parts, which may be read Taro, Ator, and Rota, Tora. The virgin, or adamic earth substance which was the Holy Spirit of the old Alchemists of the Rosy Cross, has now been changed by the Kabbalists, those flunkeys to modern science, into Na^{n} Co^{s} Kali (?) and C^{2} H^{6} O or Alcohol.

Ah! Star of the morning, daughter of the dawn, how fallen from thine

high estate—poor Alchemy. All on this ancient planet, thrice deceived, is doomed to tire and, sliding into oblivion, to be destroyed; and yet that which once was, is and shall be for ever, even to the end of time. Words change and the meaning underlying them becomes quickly disfigured. But the ideas which are their root and parent shall endure. The ass' skin in which nature's queen wrapped herself in order to deceive fools as in the story of Perrault—for the disciple of the old philosophers will always recognise the truth, no matter under what garb, and will adore it, this ass' skin we must believe is more congenial to the tastes of modern philosophy and materialistic alchemists, who sacrifice the living soul for the empty form, than Royal Nature naked and unadorned. And thus it is that the skin only falls before Prince Charming, who recognises in the ring sent the marriage betrothal.

To all those courtiers who hover round Dame Nature while cutting at her material envelope, she has nothing to present but her outer skin. It is for this reason that they console themselves by giving new names to old things, old indeed as the world itself, declaring loudly the while that they have discovered something new. The necromancy of Moses has in this way become modern Spiritualism; and the Science of the old initiates of the temple, the magnetism of the gymnosophists of India; the healing mesmerism of Æsculapius "the Saviour", is only received now on condition that it is called hypnotism, in other words Black Magic under its proper title.

Modern materialists would have us believe that Alchemy or the transmutation of base metals into gold and silver has from the earliest ages been nothing more than charlatanism. According to them it is not a science but a superstition, and therefore all those who believe, or pretend to believe in it, are either dupes or impostors. Our encyclopædias are full of abusive epithets levelled at Alchemists and Occultists.

Now, gentlemen of the French Académie, this may be all very well, but if you are so sure of yourselves, let us have at least some clear and irrefutable proof of the absolute impossibility of the transmutations of metals. Tell us how it is that a metallic base is found even in alkalies. We know certain scientists, men of recognised ability even, who think that the idea of reducing the elements to their first state and even to their primordial essence (see for instance Mr. Crookes in his meta-elements) not so stupid as it seemed at first sight. Gentlemen, these elements when once you have admitted that they all existed in the beginning in one igneous mass, from which *you* say the earth's crust has been formed, these may be reduced again and brought through a series of transmutations to be once more that which they originally were. The question is to find a solvent sufficiently strong to effect in a few days or even years that which nature has taken ages to perform. Chemistry

and, above all, Mr. Crooks has sufficiently proved that there exists a relationship between metals so marked as to indicate not only a common source but an identical genesis.

Then, Gentlemen, I would ask you who laugh at alchemy and alchemists with a mirth bred of a consciousness of superior wisdom, how it is that one of your first chemists, M. Berthold, author of *La Synthèse*, deeply read in alchemical lore, is unable to deny to alchemists *a most profound knowledge of matter*.

And again, how is it that M. Chevreul, that venerable sage, whose great age, no less than his living to the last in the full possession of all his faculties, has moved to wonder our present generation, which, with its overweening self-sufficiency, is so difficult to penetrate or rouse; how comes it, we say, that he who made so many practical and useful discoveries for modern industry, should have possessed so many works on alchemy.

Is it not possible that the key to his longevity may be found in one of these very works, which according to you is but a collection of superstitions as useless as they are ridiculous?

The fact remains that this great savant, the father of modern chemistry, took the trouble to bequeath after his death, to the library of the Museum, the numerous works he possessed on this "false science", and here in this act of his we have an unmistakable revelation of the estimation in which he held them. Nor have we yet heard that those luminaries of science attached to this sanctuary have thrown these books on alchemy into the waste paper basket as useless rubbish full of fantastic reveries engendered by the sick imagination of a diseased brain.

Besides, our wise men forget two things—in the first place never having found the key to these hermetic books, they have no right to decide whether this *jargon* preaches truth or falsehood; and secondly, that wisdom was certainly not born for the first time with them, nor must it necessarily disappear from the world on their demise.

Each science, we repeat, has its three aspects; all will grant that there must be two, the objective and the subjective. Under the first head we may put the alchemical transmutations with or without the powder of projection; under the second we place all speculations concerning the nature of the mind. Under the third is hidden a high and spiritual meaning. Now since the symbols of the two first are identical in design and possess moreover, as I have tried to prove in the *Secret Doctrine*, seven interpretations varying with their application to either of the three natural kingdoms the physical, the psychic, or the purely spiritual, it will be easily understood that only great initiates are able to correctly interpret the jargon of hermetic philosophers. And then again, since there exist more false than true hermetic writings, even those of Hermes himself may be found distorted.

Who does not know for example, that a certain series of formulas may be correctly applied to the solving of concrete problems of technical alchemy while these same on being employed to render an idea belonging to the psychological plane will possess an entirely different meaning? Our late brother Kenneth Mackenzie expresses this well when he says, speaking of Hermetic Societies: "For the practical alchemist whose object was the production of gold by the use of laws belonging especially to his own peculiar art, the evolution of a mystic philosophy was of secondary importance, for his work could be carried on without any direct reference to a system of theosophy; whilst the Sage who had raised himself to a superior plane of metaphysical contemplation rejected naturally the simply material part of his studies, finding it beneath his aspirations." *(Royal Masonic Cyclopædia.)*

Thus it becomes evident that symbols taken as guides to the transmutation of metals, become of small value to those methods which we now call *chemical*. There is yet another question we would like to ask:—Who of our great men would dare to treat as impostors such men as Paracelsus, Van Helmont, Roger Bacon, Boerhaven and many other illustrious alchemists?

While French Academicians mock at the Kabbala as well as at alchemy (though at the same time taking from this latter their inspirations and their many discoveries) the Kabbalists and occultists of Europe begin *sub rosa* to prosecute the Secret sciences of the East. In fact the wisdom of the Orient does not exist for our wise men of the West; it died with the Magi. Nevertheless, alchemy, which if we search diligently we shall find as the foundation of every occult science—comes to them from the far East. Some pretend that it is only the posthumous evolution of the magic of the Chaldeans. We shall try to prove that this latter is only the heir, first to an antediluvian alchemy, and then to an alchemy of the Egyptians. Olaus Borrichius, an authority on this question, tells us to search for its origin in the remotest antiquity.

To what epoch may we ascribe the origin of alchemy? No modern writer is able to tell us exactly. Some give us Adam as its first adept; others place it to the account of an indiscretion of "the sons of God, who seeing that the daughters of man were beautiful, took them for their wives". Moses and Solomon are later adepts in the science, for they were preceded by Abraham, who was in turn antedated in the Science of Sciences by Hermes. Is it not Avicenna who says that the Smaragdine Table—the oldest existing treatise on Alchemy—was found on the body of Hermes buried centuries ago at Hebron by Sarah the wife of Abraham? But Hermes never was the name of a man, but a generic title, just as in former times we have the Neo-Platonist, and in the present the Theosophist.

What in fact is known about Hermes Trismegistus, or Hermes three times the greatest? Less than we know of Abraham, his wife Sarah and his

concubine Agar, which St. Paul declares to be an allegory. Even in the time of Plato, Hermes was already identified with the Thoth of the Egyptians. But this word Thoth does not mean only "intelligence"; it means also "assembly" or school. In truth Thoth Hermes is simply the personification of the *voice* of the priestly caste of Egypt; that is to say of the Grand Hierophants. And if this is the case can we tell at what epoch of prehistoric times this hierarchy of initiated priests began to flourish in the land of Chemi. And even if this were possible we should still be far from having arrived at a complete solution of our problem. For ancient China, no less than ancient Egypt, claims to be the land of the alkahest and of physical and transcendental alchemy; and China may very probably be right. A missionary, an old resident of Pekin, William A. P. Martin, calls it the "cradle of alchemy". Cradle is hardly the right word perhaps, but it is certain that the celestial empire has the right to class herself amongst the very oldest schools of occult Science. In any case alchemy has penetrated into Europe from China as we shall prove.

In the meantime our reader has a choice of solutions, for another pious missionary, Hood, assures us solemnly that alchemy was born in the garden "planted in Haden on the side towards the east". If we may believe him, it is the offspring of Satan who tempted Eve in the shape of a Serpent; but the good man forgot to follow up his assertion to its legitimate conclusion as is proved even by the name of the science. For the Hebrew word for Serpent is Nahah, plural Nahashim. Now it is from this last syllable *shim* that the words chemistry and alchemy are derived. Is this not clear as day and established in agreement with the severest rules of philology?

Let us now pass to our proofs.

The first authorities in archaic sciences—William Godwin amongst others—have shown us on incontestable evidence that, though alchemy was cultivated by nearly all the nations of antiquity long before our era, the Greeks only began to study it after the beginning of the Christian era and that it only became popularised very much later. Of course by this is meant only the lay Greeks, not of course the Initiates. For the adepts of the Hellenic temples of Magna Grecia knew it from the days of the Argonauts. The European origin of alchemy dates therefore from this time, as is well illustrated by the allegorical story of the Golden Fleece.

Thus we need only read that which Suidas says in his lexicon with reference to this expedition of Jason, too well known to require telling here, Δερας, Deras, the Golden Fleece which Jason and the Argonauts, after a voyage on the Black Sea in Colchis, took with the aid of Medea, daughter of AEetes, of AEa. *Only instead of taking that which the poets pretended they took, it was a treatise written on a skin* δερματι *which explained how gold could be made*

by chemical means. Contemporaries called this skin of a ram the Golden Fleece, most probably because of the great value attaching to the instructions on it."

This explanation is clearer and much more probable than the erudite vagaries of our modern mythologists* for we must remember that the Colchis of the Greeks is the modern Meretie of the Black Sea; that the Rion, the big river which crosses the country, is the Phasis of the ancients, which even to this day contains traces of gold; and that the traditions of the indigenous races who live on the shores of the Black Sea, such as the Mingreliens, the Abhaziens and the Meretiens are all full of this old legend of the golden fleece. Their ancestors say they have all been "makers of gold", that is to say they possessed the secret of transmutation which in modern times we call alchemy.

In any case it is certain that the Greeks were ignorant of the hermetic science up to the time of the Neo-Platonists (towards the end of the fourth and fifth centuries) with the exception of the initiated, and that they knew nothing of the real alchemy of the ancient Egyptians whose secrets were certainly not revealed to the public at large. In the third century we find the Emperor Diocletian publishing his famous edict and ordering a careful search to be made in Egypt for books treating of the fabrication of gold, which were collected together and made into a public auto-da-fé. W. Godwin tells us that after this there did not remain one single work on alchemy above ground in the kingdom of the Pharaohs and for the space of two centuries it was never spoken of. He might have added that there remained underground still a large number of such works written on papyrus and buried with the mummies ten times millenarian. The whole secret lies in the power to recognise a treatise on alchemy in what appears to be only a fairy tale, such as we have in that of the golden fleece or in the romances of the earlier Pharaohs. But it was not the secret wisdom hidden in the allegories of the papyri which introduced alchemy into Europe or the hermetic sciences. History tells us that alchemy was cultivated in China more than sixteen centuries before our era and that it had never been more flourishing than during the first centuries of Christianity. And it is towards the end of the fourth century, when the East opened its ports to the commerce of the Latin races that alchemy once again penetrated into Europe. Byzantium and Alexandria, the two principal centres of this commerce, were quickly inundated with works on the transmutation.

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* M. de Gubernatis (*Mythol. Zool.*, 1427) finds that because "in Sanscrit the ram is called mesha or meha, he who spills or who pours out, so the golden fleece of the Greeks should be "the mist . . . . raining down water"; and Mr. Schwartz compares the fleece of a ram to a stormy night and tells us that the ram speaking is the voice which seems to issue from an electric cloud. We imagine these learned men are rather too full of vapours themselves to be ever taken seriously by students. And yet M. P. Decharme, the author of *Mythologie de la Grèce antique* seems to share their opinions—[H.P.B.].

Let us compare the Chinese system with that which is called Hermetic Science.

1. The twofold object which both schools aim at is identical; the making of gold and the rejuvenating and prolonging of human life by means of the *menstruum universale* and *lapis philosophorum*. The third object or true meaning of the "transmutation" has been completely neglected by *Christian* adepts; for being satisfied with their belief in the immortality of the soul, the adherents of the older alchemists have never properly understood this question. Now, partly through negligence, partly through habit, it has been completely struck out of the *summum bonum* sought for by the alchemists of Christian countries. Nevertheless it is only this last of the three objects which interests the real Oriental alchemists. All initiated adepts despising gold and having a profound indifference for life, cared very ittle about the first two.

2. Both these schools recognise the existence of two elixirs: the great and the small one. The use of the second on the physical plane transmutes metals and restores youth. The Great Elixir, which was only symbolically an elixir, conferred the greatest boon of all: the immortality of consciousness in the Spirit, the Nirvana which in the sequence of evolution precedes Paranirvana or absolute union with the One Essence.

3. The principles which form the basis of the two systems are also identical, that is to say: the compound nature of metals and their emanation from one common seminal germ. The letter *tsing* in the Chinese alphabet which stands for *germ*, and *t'ai*, "matrix", which is found so constantly in Chinese works on alchemy, are the ancestors of the same words which we meet with so frequently in the alchemical treatise of the Hermetists.

4. Mercury and lead, mercury and sulphur are equally in use in the East and in the West, and adding to these many others we find that both schools accepted them under a triple meaning, the last or third of these being that which European alchemists do not understand.

5. The alchemists of both countries accept equally the doctrine of a cycle of transmutation during which the precious metals pass back to their basic elements.

6. Both schools of alchemy are closely allied to astrology and magic.

7. And finally they both make use of a fantastic phraseology, a fact which is noticed by the author of *Studies of Alchemy in China** who finds that the language of western alchemists, while so entirely different from that of all other western sciences, imitates perfectly the metaphorical jargon of eastern nations, proving that alchemy in Europe had its origin in the far East.

Nor should any prejudices be entertained against alchemy because we

* *Studies of Alchemy in China*, by Rev. W. A. P. Martin, of Pekin

say that it is closely connected with astrology and magic. The word magic is an old Persian term which means "knowledge", and embraced the knowledge of all sciences, both physical and metaphysical, studied in those days. The wise and priestly classes of the Chaldeans taught magic, from which came magism and gnosticism. Was not Abraham called a *Chaldean*. And was it not Joseph, a pious Jew, who, speaking of the patriarch, said that he taught mathematics, or the esoteric science, in Egypt, including *the science of the stars*, a professor of magism being necessarily an astrologer.

But it would be a great mistake to confuse the alchemy of the middle ages with that of antediluvian times. As it is understood in the present day it has three principal agents: the philosopher's stone used in the transmutation of metals; the *alkahest* or the universal solvent; and the *elixir vitæ* possessing the property of indefinitely prolonging human life. But neither the real philosophers nor the Initiates occupied themselves with the last two. The three alchemical agents, like the Trinity, *one and indivisible*, have become three distinct agents solely through falling under the influence of human egotism. While the sarcerdotal caste, grasping and ambitious, anthropomorphised the Spiritual One by dividing it into three persons, the false mystics separated the Divine Force from a universal Kriyasakti and turned it into three agents.

In his *Magie Naturelle* Baptista Porta tells us this clearly: "I do not promise you mountains of gold nor the philosopher's stone, nor even that golden liquor which renders immortal him who drinks it. . . . All that is only visionary; for the world being mutable and subject to change all that it produces must be destroyed".

Geber, the great Arabian alchemist, is even more explicit. He seems, indeed, to have written down the following words with a prophetic forecast of the future: "If we have hidden aught from thee, thou son of science, be not surprised; for we have not hidden it especially from thee, but have made use of a language which will hide the truth from the wicked in order that men who are unjust and ignoble may not understand it. But thou, son of Truth, seek and thou wilt find the gift, the most precious of all. *You, sons of folly, impiety, and profane works, cease endeavouring to penetrate the secrets of this science; for they will destroy you and will hurl you into the most profound misery.*"

Let us see what other writers have to say on the question. Having begun to think that alchemy was after all solely a philosophy entirely metaphysical instead of a physical science (in which they erred), they declared that the extraordinary transmutation of base metals into gold was merely a figurative expression for the transformation of man, freeing him of his hereditary evils and of his infirmities in order that he might attain to a degree of regeneration which would elevate him into a divine Being.*

* *Hermetic Philosophy*, by A. Wilder.

This in fact is the synthesis of transcendental alchemy and is its principal object; but this does not for all that represent every end which this science has in view. Aristotle, when he said in Alexandria that "the philosopher's stone was not a stone at all, that it is in each man, everywhere, at all times, and is called the final aim of all philosophers."

Aristotle was mistaken in his first proposition though right with regard to the second. On the physical kingdom, the secret of the Alkahest produces an ingredient which is called the philosopher's stone; but for those who care not for perishable gold the alkahest, as Professor Wilder tells us, is only the *allgeist*, the divine spirit, which dissolves gross matter in order that the unsanctified elements may be destroyed. . . The *elixir vitæ* therefore is only the waters of life which, as Godwin says, "is a universal medicine possessing the power to rejuvenate man and to prolong life indefinitely".

Dr. Kopp, in Germany, published a *History of Chemistry* forty years ago. Speaking of alchemy, looked at especially as the forerunner of modern chemistry, the German doctor makes use of a very significant expression such as the Pythagoræan and the Platonist will understand at once, "If", says he, "for the word World we substitute the microcosm represented by man, then it becomes easy to interpret".

Irenæus Philalethes declares that "the philosopher's stone represents the whole universe (or macrocosm) and possesses all the virtues of the great system collected and compressed into the lesser system. This last has a magnetic power which draws to it that which affinitises with it in the universe. It is the celestial virtue which spreads throughout creation, but which is epitomised in a miniature abridgment of itself (as man)."

Listen to what Alipile says in one of his translated works:

"He who knows the microcosm cannot long remain ignorant of the macrocosm. This is why the Egyptians, those zealous investigators of nature, so often said: *Man, know thy Self.*" But their disciples, more restricted in their powers of appreciation, took this adage as being allegorical and in their ignorance inscribed it in their temples. But I declare to you, whoever you may be, who desires to plunge into the depths of Nature, that if that which you seek you do not find within yourself you will never find it without. He who aspires to a first place in the ranks of Nature's students will never find a vaster or better subject of study than he himself presents.

Therefore following in this the example of the Egyptians and in agreement with the Truth which has been shown to me by experience, I repeat these very words of the Egyptians with a loud voice and from the very bottom of my soul, "Oh man, know thyself, for the treasure of treasures is entombed within you".

Irenæus Philalethes, cosmopolitan, an English alchemist and Hermetic philosopher, wrote in 1659 alluding to the persecution to which philosophy

was subjected :—" Many of those who are strangers to the art think that to possess it they must do such and such a thing ; like many others we thought so too ; but having become more careful and less ambitious of the three rewards (offered by alchemy), on account of the great peril we run we have chosen the only infallible one and the most hidden. . . ."

And in truth the alchemists were wise so to do. For living in an age when for a slight difference of opinion on religious questions men and women were treated as heretics, placed under a ban and proscribed ; and when science was stigmatised as sorcery, then it was quite natural, as Professor A. Wilder says, " that men who cultivate ideas which are out of the general line of thought should invent a symbolical language and means of communication amongst themselves which should conceal their identity from those thirsting for their blood ".

The author reminds us of the Hindu allegory of Krishna ordering his adopted mother to look into his mouth. She did and saw there the entire universe. This agrees exactly with the Kabbalistic teaching which holds that the microcosm is but the faithful reflection of the microcosm—a photographic copy to him who understands. This is why Cornelius Agrippa, perhaps the most generally known of all the alchemists, says :—

" It is a created thing, the object of astonishment both to heaven and earth. It is a compound of the animal, vegetable and mineral kingdoms ; it is found everywhere, though recognised by few, and is called by its real name by no one ; for it is buried under numbers, signs, and enigmas without the help of which neither alchemy nor natural magic could reach perfection."

The allusion becomes even clearer if we read a certain passage in the *Enchiridion* of Alchemists (1672) :—

" Therefore I will render visible to you in this discourse the natural condition of the philosopher's stone wrapped in its triple garment, this stone of richness and of charity, which holds all secrets and which is a divine mystery the like of which Nature in her sublimity has not in all the world. Observe well what I tell you and remember that it has a triple covering, namely : the Body, the Soul, and the Spirit."

In other words this stone contains : the secret of the transmutation of metals, that of the elixir of long life and of *conscious immortality*.

This last secret was the one which the old philosophers chose to unravel, leaving to the lesser lights of modern times the pleasure of wearing themselves out in the attempt to solve the two first. It is the " Word " or the " infallible name ", of which Moses said that there was no need to seek it in distant places " for the Word is close to you ; it is in your mouth and in your heart ".

Philalethes, the English alchemist, says the same thing in other terms. " Our writings will be like a double-edged knife for the world at large, some

will use them to hew out works of art, others will only cut their fingers with them. Nevertheless it is not we who are to blame, since we warn most seriously all those who attempt the task that they are undertaking to master the most elevated philosophy in Nature. And this is so whether we write well or badly. For though we write in English, these writings will be Greek to some who will, nevertheless, persist in believing that they have well understood us, while in reality they distort in the most perverse manner that which we teach ; for can it be supposed that those who are naturally fools should become wise simply by reading books which testify to their own natures ? "

Espagnet warned his readers in the same way. He prays the lovers of Nature to read little, and then only those of whom the veracity and intelligence is above suspicion. Let the reader seize quickly a meaning which the author may probably only darkly hint at ; for, he adds, truth lives in obscurity ; (Hermetic) philosophers deceive most when they appear to write most clearly, and ever divulge more secrets, the more obscurely they write. The truth cannot be given to the public ; even less in these days than in those days when the Apostles were advised not to cast pearls before swine. All these fragments which we have just cited are, we hold, so many proofs of that which we have advanced. Outside of the schools of Adepts, almost unapproachable for western students, there does not exist in the whole world—and more especially in Europe, one single work on Occultism, and above all on Alchemy, which is written in clear and precise language, or which offers to the public a system or a method which could be followed as in the physical sciences. All treatises, which come from an Initiate or from an Adept, ancient or modern, unable to reveal all, limit themselves to throwing light on certain problems which are allowed to be disclosed to those worthy of knowing, while remaining at the same time hidden from those who are unworthy of receiving the truth, for fear they should make a selfish use of their knowledge.

Therefore, he who, complaining of the obscurity of writers of the eastern school, should confront them with those of either the middle ages or of modern times which seem to be more clearly written, would prove only two things : first, he deceives his readers in deceiving himself ; secondly, he would advertise modern charlatanism, knowing all the time that he is deceiving the public. It is very easy to find semi-modern works which are written with precision and method, but giving only the personal ideas of the writer on the subject, that is to say, of value only to those who know absolutely nothing of the true occult science. We are beginning to make much of Eliphas Lévi, who alone knew probably more than all our wise men of the Europe of 1889 put together. But, when once the half-dozen books of the Abbé Louis Constant have been read, re-read and learnt by

heart, how far are we advanced in practical Occultism, or even in the understanding of the theories of the Kabbala? His style is poetical and quite charming. His paradoxes, and nearly every phrase in each of his volumes is one, are thoroughly French in character. But even if we learn them so as to repeat them by heart from the beginning to the end, what pray has he really taught us? Nothing, absolutely nothing—except, perhaps, the French language. We know several of the pupils of this great magician of modern times, English, French and German, all men of learning, of iron wills, and many of whom have sacrificed whole years to these studies. One of his disciples made him a life annuity which he paid him for upwards of ten years, besides paying him 100 francs for every letter when he was obliged to be away. This person at the end of ten years knew less of magic and of the Kabbala than a chela of ten years' standing of an Indian astrologer.

We have in the library at Adyar his letters on magic in several volumes of manuscripts, written in French and translated into English, and we defy the admirers of Eliphas Lévi to show us one single individual who would have become an Occultist even in theory, by following the teaching of the French magician.

Why is this since he evidently got his secrets from an Initiate? Simply because he never *possessed the right to initiate others.* Those who know something of occultism will understand what we mean by this; those who are only pretenders will contradict us, and probably hate us all the more for having told such hard truths.

The secret sciences, or rather the key which alone explains the mystery of the jargon in which they are expressed, cannot be developed; like the Sphinx who dies the moment the enigma of its being is guessed by an Œdipus, they are only occult as long as they remain unknown to the uninitiated. Then again they cannot be bought or sold. A Rosicrucian "*becomes*, he is not made" says an old adage of the Hermetic philosophers, to which the Occultists add, "The science of the gods is mastered by violence; conquered it may be, but it never is to be had for the mere asking". This is exactly what the author of the Acts of the Apostles intended to convey when he wrote the answer of Peter to Simon Magus: "May thy gold perish with thee since thou hast thought that the gifts of God may be bought with money". Occult wisdom should never be used either to make money, or for the attainment of any egotistical ends, or even to minister to personal pride.

Let us go further and say at once that—except in an exceptional case where gold might be the means of saving a whole nation, even the act itself of transmutation when the only motive is the acquisition of riches, becomes black magic. So that neither the secrets of magic nor of occultism, nor of

alchemy, can ever be revealed during the existence of our race, which worships the golden calf with an ever increasing frenzy.

Therefore, of what value can those works be which promise to give us the key of initiation for either one or the other of these two sciences, which are in fact only one.

We understand perfectly such Adepts as Paracelsus and Roger Bacon. The first was one of the great harbingers of modern chemistry; the second that of physics. Roger Bacon in his "Treatise on the admirable Forces of Art and of Nature" shows this clearly. We find in it a foreshadowing of all the sciences of our day. He speaks in it of powder for cannons, and predicts the use of steam as a motive power. The hydraulic press, the diving bell, and the kaleidoscope, are all described; he prophesies the invention of flying machines, constructed in such a way that he who is seated in the middle of this mechanical contrivance, in which we easily recognise a type of the modern balloon, has only to turn a mechanism to set in motion artificial wings which begin to beat the air in imitation of those of a bird. Then he defends his brother alchemists against the accusation of using a secret cryptography. "The reason for the secrecy which is maintained by the Wise of all countries is the general contempt and indifference shown for the profounder truths of knowledge, the generality of people being unable to use those things which are of the highest good. Even those amongst them who do have an idea which proves related to something of real utility, owe it generally to chance and their good fortune; so that failing to appreciate its full meaning they fall into scientific errors to the great detriment and ruin, not only of the few, but often of the many." All of which proves that he who divulges our secrets is worse than foolish, unless he veils that which he discloses to the multitude, and disguises it so cleverly that even the wise understand with difficulty. There are those amongst us who hide their secrets under a certain way of writing, as for example using only consonants so that he who reads this style of writing can only decipher the true meaning when they know the meaning of the words (the hermetic jargon). This kind (of cryptography) was in use amongst the Jews, the Chaldeans, the Syrians, the Arabs, and even the Greeks, and largely adopted in former times, especially by the Jews. This is proved by the Hebrew manuscripts of the New Testament, the books of Moses or the Pentateuch rendered ten times more fantastic by the introduction of massoretic points. But as with the Bible, which has been made to say everything required of it except that which it really did say, thanks to Masserah and the fathers of the Church, so it was also with kabbalistic and alchemical books. The key of both having been lost centuries ago in Europe, the Kabbala (the *good* Kabbala of the Marquis de Mirville, according to the ex-rabbi, the Chevalier Drach, the pious and

most Catholic Hebrew scholar) serves now as a witness confirmatory of both the New and the Old Testaments. According to modern kabbalists, the Zohar is a book of modern prophecies, especially *relating to the Catholic dogmas of the Latin Church*, and is the fundamental stone of the Gospel; which indeed might be true if it were admitted that both in the Gospels and in the Bible, each name is symbolical and each story allegorical; just as was the case with all sacred writings preceding the Christian canon.

Before closing this article, which has already become too long, let us make a rapid résumé of what we have said.

I do not know if our arguments and copious extracts will have any effect on the generality of our readers. But I am sure, at all events, that what we have said will have the same effect on kabbalists and modern *Masters* as the waving of a red rag in front of a bull; but we have long ceased to fear the sharpest horns. These *Masters* owe all their science to the dead letter of the Kabbala; and to the fantatistic interpretation placed on it by some few mystics of the present and the last century, on which "Initiates" of libraries and museums have in their turn made variations, so that they are bound to defend them, tooth and nail. People will see only the raging fire of contest, and he who raises the greatest conflagration will remain the victor. Nevertheless—*Magna est veritas et prævalebit.*

1. It has been asserted that alchemy penetrated into Europe from China, and that falling into profane hands, alchemy (like astrology) is no longer the pure and divine science of the schools of Thoth-Hermes of the first Egyptian Dynasties.

2. It is also certain that the Zohar of which both Europe and other Christian countries possess fragments is not the same as the Zohar of Simon Ben Jochai, but a compilation of old writings and traditions collected by Moses de Leon of Cordova in the thirteenth century, who, according to Mosheim, has followed in many cases the interpretations which were given him by Christian Gnostics of Chaldea and Syria where he went to seek them. The real, old Zohar is only found whole in the Chaldean Book of Numbers, of which there only now exist two or three incomplete copies, which are in the possession of initiated rabbis.

One of these lived in Poland, in strict seclusion, and he destroyed his copy before dying in 1817; as for the other, the wisest rabbi of Palestine, he emigrated from Jaffa some few years ago.

3. Of the real hermetic books there only remains a fragment known as the "Smaragdine Table", of which we shall presently speak. All the works compiled on the books of Thoth have been destroyed and burnt in Egypt by the order of Diocletian in the third century of our era. All the others, including Pymander, are in their present form merely recollections, more or less vague and erroneous of different Greek or even Latin authors,

who often did not hesitate to palm them off as genuine hermetic fragments. And even if by chance these exist they would be as incomprehensible to the "Masters" of to-day as the books of the alchemists of the middle ages. In proof of this we have quoted their own thoroughly sincere confessions. We have shown the reasons they give for this (*a*) their mysteries were too sacred to be profaned by the ignorant, being written down and explained only for the use of a few initiates; and they are also too dangerous to be trusted in the hands of those who might mistake their use; (*b*) in the middle ages the precautions taken were ten times as great; for otherwise they stood a good chance of being roasted alive to the great glory of God and of His Church.

The key to the jargon of the alchemists and of the real meaning of the symbols and allegories of the Kabbala only are now to be found in the East. Never having been rediscovered in Europe, what now serves as the guiding star to our modern kabbalists so that they shall recognise the truths in the writings of the alchemists and in the small number of treatises which, written by real initiates, are still to be found in our national libraries?

We conclude, therefore, that in rejecting aid from the only quarter from whence in this our century they may expect to find the Key to the old esotericisms and to the Wisdom religion, they, whether kabbalists, elect of God or modern Prophets, throw to the winds their only chance of studying primitive truths and profiting by them.

At all events we may be assured that it is not the Eastern School which loses by the default.

We have permitted ourselves to say that many French kabbalists have often expressed the opinion that the Eastern school could never be worth much, no matter how it may pride itself on possessing secrets unknown to Europeans *because it admits women into its ranks.*

To this we might answer by repeating the fable told by brother Jos. N. Nutt, Grand Master of the Masonic lodges of the United States for women, to show what women would do if they were not shackled by males—whether as men or as god.

A lion passing close by a monument representing an athletic and powerful figure of a man tearing the jaws of a lion said: "If the scene which this represents had been executed by a lion the two figures would have changed places". The same remark holds good for Woman. If only she were allowed to represent the phases of human life she would distribute the parts in reverse order. She it was who first took Man to the Tree of Knowledge, and made him know Good and Evil; and if she had been let alone and allowed to do that which she wished, she would have led him to the Tree of Life and thus rendered him immortal.

THOMAS WILLIAMS (Translator). H. P. BLAVATSKY.

INITIATION.

In works, by classical and modern authors, treating of the Mysteries in various lands, we find very grand and thrilling pictures of the series of initiation trials the candidate has to go through. In these every resource that the human mind can imagine is employed to heighten the mystery and to give importance to the ceremony. In the older Sanskrit literature, however, we find nothing about these initiation ceremonies, just as we find nothing said about temples, though dwelling-houses are now and then described.

In India, at least, the erection of magnificent temples seems to have been a custom of later date. The great sacrifices that we read of took place on spots specially chosen for the purpose which were not used a second time. And the initiations, for there were initiations in those old days, and the adepts then produced seem to remain as giants even among their own fraternity, took place under some tree, on the top of a mountain or in some hut.

The reason why we hear so little in the books of the trials undergone by the candidates for initiation is that they were not used in the same way as in later times. The Guru knew when his disciple was fit to be entrusted with the sacred knowledge by looking into his soul, and did not need other demonstration. It was only after the initiators had partly lost the power of themselves determining whether the candidate was fit for initiation or not, that the ceremonies and great trials were introduced.

In the old times a disciple remained many years with his Guru, when the latter tried him, he did not know he was about to be tried at all. He was not, at the close of other trials which he had gone to in some sort prepared to meet and conquer, suddenly ushered into the presence of a bevy of fair houris, well knowing all the time that every action of his was watched from unseen points of vantage, and well knowing that the whole proceeding was part of a set trial of strength and endurance; but, one day when sent into the jungle as usual to get wood for fuel, the Guru would send some elemental to take the form of a lovely female and meet the unsuspecting disciple in a lonely part of the wood, and thus tempt him. If he got through a series of unexpected trials of this kind, it was pretty certain that his strength was steady and his courage firm.

Some people are always looking forward to the initiation chamber and its trials, and longing for the time when they shall enter it. The truth is, however, that the wise man makes the world his own initiation chamber,

and life the threshold of the mysteries. If a man can really command himself perfectly, he can command all else. He has the strength, the exact modes of using it are but matters of detail. We ought to make use of every opportunity that occurs, and when none seems to occur, we ought to try and make opportunities for ourselves.

Those who would make true progress should look on everything that happens to them in life as an initiation trial, and so become, as it were, their own initiators.

Some seem to imagine that they can do nothing at all without some special Guru—whom they can see. Moreover they expect that Guru to do nothing but attend to their every action, and be in fact a sort of superior nurse. This is especially the idea of some Hindus. But the whole object of initiations is to make a man and not a slave, to strengthen the individual will, and to give self-reliance and the sense of strength. A constant feeling of dependence on a Guru, however great that Guru may be, is liable to end in that state of mental and moral subjection that we see so often among devout Roman Catholics, who have come to believe that they cannot possibly do anything without having some spiritual director to support their every step. "When the disciple is ready, the Master is ready," says "Light on the Path," and therefore the main thing for each of us to do is to use every effort to make the disciple ready—the rest is not our affair at all, it is already provided for. But it is very certain that neither Master nor disciple will be made ready by a constant desire for changed outward conditions, instead of earnest endeavour to make the very best we can out of our present circumstances.

Except in proportion as we ourselves make effort, no more light will be vouchsafed to us.

K.

From "*The Theosophist*".

NOTICE.—The Article "Alchemy in the Nineteenth Century" was written as a piece of wholesome advice to those self-constituted "Masters" of Magic, &c., which are of such mushroom growth in Paris and other parts of France.

Women's Printing Society, Limited, Great College Street Westminster S.W

LIGHT FROM THE EAST

SPEECHES

Delivered at the Public Meeting, in the Portman Rooms, Baker Street, London, W., July 10th, 1891, in connection with

THE FIRST ANNUAL CONVENTION
OF THE THEOSOPHICAL SOCIETY IN EUROPE

BY

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SPEECHES.

COLONEL OLCOTT:—Ladies and Gentlemen, my own remarks this evening will be confined to the origin of the Theosophical Society and the spread of the movement. It is one of the noted movements of modern times, whether regarded from a friendly or unfriendly standing point. That it has had an appreciable effect upon contemporary opinion is too evident to need any elaborate discussion. The literature of the subject has grown to considerable proportions, and has been disseminated throughout the world: throughout the English speaking Countries in the original, and throughout other countries by translations. Various magazines are maintained by the Society in different languages; for instance, in English in several places; in French, at Paris; in German, at Leipsic; in Scandinavian, at Stockholm, and in the Vernaculars of India, Japan and Ceylon in their respective countries. At the present moment the Society contains the following number of branches:— in India, about 125; the United States of America, 56; Europe, in branches and branches forming, 33; in Ceylon, 22; in Australasia, 7; in the West Indies, 3; a total of 246 branches, and new branches are being continually formed. The spread of the literature prepares the minds of the people to come into closer relations with the representatives of the movement, and, while we do not have missionaries or agents travelling around the world to make branches, we go to countries where we are invited and find the soil already prepared for us. Now this whole movement has grown up within the short space of about 15 years. In 1874, Madame Blavatsky and I, who became the founders of the movement, met at a farm house in America where I was pursuing some scientific enquiries into the subject of what is called materialisation; *i.e.*, the apparition of the forms of the dead. Our acquaintance at once ripened into a friendship. We found ourselves to be congenial in opinion, and she brought to our intercourse the great resources of a mind stored with a mass of erudition with regard to the arcane or esoteric philosophies of the ancient times. I found her the most intellectual woman I had ever met in my life, a very eccentric personage, but a person who compelled you to either like her very much or to be very antagonistic to her. She was in no sense a commonplace personage, and, while a person accustomed to the conventionalities of life might be at once repelled by the brusqueness of her manners, and so forth, yet, if he were a person of good sense and intelligence, he would very soon see that beneath this mask of unconventionality there lay a great soul, and a great and well

furnished mind. Our acquaintance finally got to that point that I was enabled to share with her in a great literary work which she had undertaken, to wit, the writing of a voluminous book, called "Isis Unveiled". I assisted her at this task for about a year and a half or two years, giving all the spare time I could from my professional duties, and the acquaintance thus developed to my view such resources as I had found in no human being of either sex, and the most remarkable thing was that when I wrote to her family in Russia to ask where she had acquired this vast knowledge about these most recondite subjects, which were subjects of daily conversation between herself and her visitors, they replied that they had not the least idea, for, as far as they knew, she had received only the education of a young lady of good family, and that beyond a superficial knowledge of current literature and the acquisition of two or three languages, that she had no more education; while, as for these subjects that I spoke of, they did not believe that up to the time when they last saw her she had even thought of them in her dreams. However that might be, I am a witness to the fact that daily during this time and the subsequent time we passed in the United States she was receiving specialists, who were authorities on such subjects as archæology, the migration of creeds and peoples, the origin of creeds, the relation of ancient and modern science, the Kabala, the value of certain esoteric interpretations by great critics, upon the works of antiquity, the theory of cyclic evolutions, the scope and nature of the psychological powers of man, and a variety of other subjects which are embodied in her writings; and I have more than once heard these specialists say upon leaving that they had had light thrown upon their specialities which they had been searching for vainly for many years. I remember very well that a Jewish Kabalist who had been studying the Kabala for thirty years told me before he left the room that he had learnt more about Kabala from Madame Blavatsky than he had been able to acquire in all his years of study; and at one time in India, when we passed some evenings with the learned professors of the Sanskrit College at Benares, the centre of ancient Sanskrit learning, the principal of the college, a German Orientalist, said that no Orientalist of Europe had thrown so much light upon the Sankhya school of philosophy as had been given by her on that occasion. This was the quality of the knowledge that she possessed, and so it is not to be wondered at that a person like myself, who, though what is called a successful man, yet was not specially interested in worldly affairs, and who had a strong taste for these things of higher import, should have been almost dazzled by this display of learning, and this variety of acquirements. Besides these extraordinary literary and mental accomplishments of hers, she also possessed in a very striking degree psychical powers such as we read about in the accounts of

the lives of ancient sages and the proof of the reality of which powers was vouchsafed to many witnesses in America for years before we sailed from New York for India ; so that naturally those of us who knew her in those times and subsequently, have been unaffected by all the imputations upon her character that have been so rife during the later years of her life. She was not perfect, yet conceding all her imperfections she was greater than her detractors and we loved her for herself and for her cause. It is not my intention nor is this the proper place to say anything in detail in regard to various base calumnies that have been uttered against her, but only to say this, that as her friend of seventeen years standing, her colleague, her most intimate associate in the work of the Theosophical Society, I bear my testimony to her possession of powers as extraordinary as any we have read about in the records of the ancient or modern times ; psychical powers, I mean. Now it has been remarked that this movement was floated on phenomena. To a certain extent that is true, but the fault probably is more with myself than with her. The things she did were so novel and striking to me, they were so interesting to me as a veteran student of psychology, they had such an important scientific bearing upon the problem of the powers of man and the latent forces of nature, that naturally I urged her to continual displays of these powers before a variety of witnesses. Reluctantly she complied, and the result was most unfortunate ; it vindicated the wisdom of that reticence which had been the policy of all the great sages and adepts in the past. The rule of the ancient school of occultism was—to know, to will, to dare, and to keep silent ; for, as Jesus of Nazareth said, it was not proper or profitable to shew these things to the ignorant, for it would be like casting pearls before swine or that which was holy to the dogs. So in his time Nanak, the founder of the Sikh religion of India, when asked to perform a miracle, said "I have nothing to shew that will interest you. The religious teacher's vindication rests entirely upon the purity of his doctrines." Now, we, as the friends and admirers of Madame Blavatsky take the position that her reputation for the future may safely be left to the critical examination of the principles which she taught, and the life which she led. Tested by those rules, I can say that we confidently believe that her reputation will become brighter and brighter with the lapse of time, as her mere personality fades out of memory and her teachings become better known ; and as we treasure up now the writings of Paracelsus, Kunrath and all other mediæval and ancient sages, so the writings of our dear departed colleague will in future times be given a foremost place in the library of every student of Occultism. (Cheers).

If the Society's career was accompanied at the outset by phenomena, at least we may say, that it has acquired its greatest strength since phenomena were kept private. The attack made upon

her by the Psychical Research Society has been of the greatest service to us, for it threw all the members of the Society back upon an examination of the bases of the faith that was in us. We were forced then to look at the merits of the philosophy of the ancient times and of the principles that were involved in the platform of our Society, and finding there everything that was admirable we became convinced that it was better for us to learn these principles and embody them in our lives, trying to live so as to commend our doctrines to the confidence of the world, than to try to dazzle with displays of psychical phenomena, when the laws by which they were produced were unknown even to the most advanced scientific men of the times. Now the growth of this movement, so phenomenal, has resulted from a spirit of religious unrest which characterises our generation. I am travelling over a large part of the world, addressing audiences in many different nations, and being brought into personal relations with the thoughtful, so that I can testify from personal observation that there is a universal enquiry going on into the bases of religious belief, not only in Christendom, but in India, among the Hin doos, in Ceylon and other Buddhist countries, among the Buddhists among the Parsees of Bombay, and among the Jews and other religious bodies. There is going on one of those natural reactions in the public mind against Formalism, coldness and selfishness in the religious teachers of the world, which have now, as they have in past epochs, begotten Materialism under the lead of science and the rationalistic spirit. Reaction has begotten this enormous movement of modern spiritualism, it is now giving a great interest to the researches of the hospitals in the subject of Hypnotism, and it is also at the bottom of this Salvation Army movement, this marvellous movement of our generation, legitimate successor to the Wesleyan tidal wave. Deep down is a desire of the people to find somewhere sincerity, somewhere sound ground upon which they may rest in their religious belief. Man is not anxious to give up his religious feelings, and our Society was distinctly formed for the purpose of aiding in the salvation of this religious spirit by the adoption of legitimate and scientific methods. It has no character of sectarianism nor shall it ever have while I am President and can prevent it. It is supposed by some ignorant of the facts that our Society is a mere Buddhistic Society, devoted particularly to a Buddhistic propaganda. This is not so. We are helping the Buddhists of Ceylon, Burmah, Siam, Japan, Cambodia, and other places to strip their religion of the excrescenses which the ages have fastened upon the pure doctrine taught by Gautama Buddha. We are trying to show them how to separate true Buddhism from devil worship and nature worship and superstition of various kinds. We have succeeded to an extent beyond our wildest

dreams. Neither Madame Blavatsky nor I, nor Mr. Judge, nor any of our original colleagues ever dreamed that this movement would take the proportions which it has already assumed in these few years. We simply knew that there was a great body of truth in the ancient writings which could be brought out, put into circulation and made part of the current wealth, the intellectual wealth of the times, and we determined with the assistance of the custodians of this ancient literature, the priests and pundits of these ancient countries,—as well as that of those hidden teachers, whose existence we personally knew of, and whose help we were guaranteed from the beginning—to bring out this long-buried mass of information in regard to nature and to man. So then, we are the friends of religion, and deserve the kind wishes of all true religionists. Occasionally we meet with Christian clergymen who are broad-minded enough to see this, and to see that our strict neutrality in regard to Sectarian matters is the principle which leads us to help the Buddhists to know Buddhism, the Hindoos to know Hindooism, and the other religionists to know their religion, as well as to help the Christians to understand the meaning of their own Scriptures; and so they occasionally come forward and join our Society. I have just returned from a tour in Australasia, and the other day at Brisbane one of the leading Anglican clergymen of the place, a noble-hearted man, respected by all sects out there, after hearing my lecture, came to me and joined our Society. We have also a Christian bishop among our members, and we alone of societies of our class have the unique spectacle to present to the world of these prelates of the heathen and Christian religions sitting side by side in fraternal goodwill for the common object of discovering the bases of truth and spreading them throughout the world. Our Society has accomplished in India what no agency heretofore had been able to do, and that is to bring the people of the different races and creeds of India into friendly intercourse. Here is a photograph of the delegates, at our Annual Convention at Madras last December and there, if it were enlarged, you would all see the representatives of the different castes of India from Brahmin to Sudra, of the Parsees, the Buddhists, and Hindus, the followers of Buddha and Zoroaster, the worshippers of Vishnu and of Siva, who are seated together in this group and who attended as delegates to our Convention. I show you this for the purpose of giving you Western people an idea that we are not dreamers but are practical persons who can point to actual achievements. We can point to things done which are of a surprising character in themselves, and which any Society might be very glad to boast of. Among other things, we have began to revive Sanskrit literature in India and Buddhist literature in Japan; to stud the Island of Ceylon with schools for Buddhist children under Buddhist certificated

teachers; we have with local help taken in hand the education and elevation of women in Ceylon and Japan, and at Bombay and elsewhere have opened charitable dispensaries; we have established journals in Asiatic vernaculars and are printing and widely circulating books. We have also succeeded in bringing about the preliminaries for a friendly understanding between the hitherto divided portions of the Buddhist religion of the North and of the South. No Orientalist, and no one at all heretofore has even tried to bring about a friendly relation between these great portions of Buddhism, but our Society has succeeded in doing it, for, as the result of my tour of 1889 in Japan, the eight sects, uniting in a General Committee for general work, sent a number of young priests to Colombo to be educated in the Sanskrit and Pali languages, so that they might read the Scriptures of the Southern canon in the original tongues. Observe that despite obstacles which might have discouraged some, we have gone ahead in the spirit that was enunciated in that splendid declaration of Martin Luther when summoned to the Diet of Worms, and when the people went by thousands outside the City to meet him, and his friends cautioned him not to go into the City nor appear before the Diet, because his condemnation was determined upon. That brave man, voicing the spirit of the nineteenth Century in advance, said that "If there were as many devils in Worms as there are tiles in the roofs of the houses I would still go on." That is the spirit of this age, and our Society is formed in that spirit of determination to enquire into the foundation of things; a determination to discourage that conceit which has taken possession of the modern mind, and which makes us believe that the dawn of knowledge has just come, and that our ancestors knew nothing that was worth knowing. (Cheers). The Press, I see, has been asking, "What will become of the Theosophical Society now that Madame Blavatsky is dead?" My answer is simply that it will go on without a check or a jar, as though nothing had happened. It will do the same when Colonel Olcott dies. That is because the movement has already acquired an inherent vital impulse which makes it an independent entity. The principles we are teaching are far greater than any personality connected with their spread, and see the spectacle in the present Convention, which has been attended by Delegates from various European countries, many of whom are upon the platform about me; gentlemen from Sweden, from Spain, from France, from Germany, from Greece, and representatives of all the nations of the United Kingdom. In this Convention, I say, we have had the best possible proof that this movement has an independent vitality in it, which will carry it along the ages, and so now I, who have been in this thing from the beginning and who have borne the brunt of the day, feel now that at last I have come to that point where I can lie down in peace and in

quiet, without a single apprehension about the future of the Theosophical movement. My share of the work has always been the practical executive one; Madame Blavatsky has been the writer and the teacher, and I have been simply the pioneer in breaking new ground, visiting new countries, forming branches, and carrying on generally the executive management of the Society. The growth of the Society some time ago led, or rather, forced me, to group our branches into sections according to countries, giving these sections autonomy. The experiment, which began in America under the able management of my old colleague and friend, Mr. William Q. Judge, who will address you presently, has become a perfect success, and is just now being applied on a large scale to the whole of Europe. We have adopted a Constitution during the Convention of the last two days, have made all the necessary arrangements for carrying on the work in Great Britain and other European countries, and we are beginning this new chapter in our history under what seem the most favourable auspices. Among the most potent agencies which have greatly helped the spread of the movement has been the writing and circulation of the works of my old friend, Mr. A. P. Sinnett. When his first book appeared letters came pouring in to him from all parts of the world wherever English speaking people were found, and the book attained an immediate success, and his second book, "Esoteric Buddhism", has also spread everywhere and has been translated into various languages. The other day, an American publisher asked permission to get out an edition, and his first issue was 3,250 copies, which, considering the metaphysical character of the work, is certainly a testimony to the prevalent interest in this subject. Mr. Sinnett's work has been of the very greatest value to our movement. It has brought it within the reach of the intellectual class, and it is an influence which is continually growing. Our movement in Great Britain has been enormously strengthened by the accession of this dear lady who is at my left, Mrs. Besant. (Cheers). Some years ago, the Secretary of an Infidel Secularist Society at Madras wrote to Mr. Bradlaugh and Mrs. Besant to know whether a secularist could properly be a theosophist, and they answered editorally in their Journal that it was impossible for a person to be a consistent Secularist, and at the same time to belong to a Society like ours, which was dealing with superstition. Now, that was because neither of them had really any knowledge of Theosophy, but the character of Mrs. Besant's mind is such, her devotion to truth is so enthusiastic and unselfish, that she was led with an open mind to receive truth wherever it could be found, and having, as she thought, found truth in this movement, she courageously threw off her old associations and came forward herself as a willing helper to offer us her services. I have been extremely impressed

with one fact. Here are two great religious movements of the day, each headed by a man and a woman; one the Secularist movement, represented by Mr. Bradlaugh and Mrs. Besant, and intended to promote the rationalistic spirit as opposed to the religious; the other, the Theosophical movement, which tends to promote the very opposite feeling, the spirituality, the spiritual belief of mankind, also headed by a man and a woman, Madame Blavatsky and myself. Now observe that, by a curious concatenation of circumstances, it has happened that the man of the Secularist movement died, the woman of the Theosophical movement died, and the woman of the Secularist movement came over to be a most potent and splendid ally to me in carrying on this work. (Cheers.) We have here on the platform the foreign delegates that I have spoken of, and if time would serve, they would have great pleasure in orally testifying to you the fact that Theosophical ideas are spreading in their respective countries. To some it may seem strange that the hard-headed Scandinavians should take a great liking to Theosophy, but you must remember that they carry in their blood the mystical tendencies that were fostered by their Norse mythology, and the key to this Norse mythology is exactly the key which opens the doors to Oriental Occultism. Wherever you find a school of Occultism, there you find it in agreement with every other school throughout the world, from the most ancient times to the modern, whereas the religions which have been the offshoots, the clothing of these religious ideas, vary as individuals vary in complexion and in characteristics. So that it is not really a thing to be surprised at, that we have in Stockholm the strongest branch outside of London, and that the ideas are spreading there, so that our literature, translated into Swedish, is on sale in the bookshops throughout the United Kingdom of Norway and Sweden. We have another splendid helper here in Mr. Xifré, of Spain, who, with his colleagues, is translating our works into the Spanish language, and while the Iberian Peninsula might be thought the most unpromising soil in which to plant these seeds of Eastern thought, yet at the same time there is the work going on, and from the interest which is manifested, we see that in the Spanish heart there is some of the same religious unrest which is found in other parts of the world. Spain is, no doubt, intensely Roman Catholic, yet can we forget that under the Saracen dynasties the colleges of Cordova and Seville, Salamanca and Valladolid, were the beacon-fires of European thought, the centres of Oriental philosophy—mystical as well as rationalistic. Ladies and gentlemen, as I am now obliged to give the platform to my Associates, I simply say to you that we are facing brightest skies in Theosophy, that we find in all parts of the world great encouragement to go on with our work. We are weaving rapidly a girdle of golden ties round the world, uniting the hearts of well-meaning and broad-minded people into a feeling of brotherhood. These

holy influences are spreading out from this movement, and we do not arrogate to ourselves the least originality or the least credit for this; we are simply a knot of humble workers who are transmitting to the present and future ages the wisdom of the wiser people, the sages who came before us, and who left as a bequest to posterity the result of their researches into the laws of nature. We are determined to go on, and to deserve at any rate the respect and confidence of the world. We shall not consciously be parties to any concealments or hypocrisies, any falsehoods or dishonesties. We have no selfish object in view, we receive no worldly benefit personally out of this movement. We are paid no salaries, we cheerfully give our time and such education as we may have to this work of enlarging the boundaries of knowledge, and trying to help, cultivate and promote the spiritual ideal of the world. (Loud cheers.) We shall now have the pleasure of listening to Mr. Sinnett's remarks upon the "Connection of Modern Theosophy and Ancient Initiation."

Mr. A. P. Sinnett:—Mr. Chairman, Ladies and Gentlemen. In the short time I have at my disposal to-night I want to put before you plainly one of the most important aspects of this great movement. To deal with the whole subject in any one speech is as impossible as it would be to compress the history of a life into five minutes, but what we can do in a very few words is to throw into the minds of people, however unfamiliar with this study, some of the leading ideas which may show the importance of the effort we are making; and in giving this explanation, of course I shall not stop to explain at every point the investigations which lead us to certain conclusions. For the establishment of some points that I shall take for granted, I shall refer you to the literature of the movement at large, but at the same time I think I can put some ideas which govern our action into a clear and comprehensive shape and into a coherent form. Now, the study that we have been enabled to undertake concerns what may roughly be called spiritual evolution. It concerns the laws which govern the progress of the soul of man, just as that which is called evolution in physical science relates to the development of physical forms. The laws which govern spiritual evolution point, we find, to some higher destinies for humanity than those we see around us now. We realise by the help of this teaching that human beings of the type we represent, are simply on a stage of the progress that nature has appointed as a possibility for the centres of consciousness within them which we call, sometimes loosely, their souls. What we find also is that this idea which we have grasped—which we of the Theosophical Movement have grasped—within relatively recent years, has been familiar to mankind at earlier stages of its progress in a way which was not rendered generally and popularly

intelligible at the time, but, which we, looking back now can co-relate with our own work and recognize the importance of. What we find is this, that all those processes and ceremonies, which are spoken of as "initiations" in ancient times, which were carried on during the height of the civilization of Egypt and were perpetuated to some extent, though in a very degraded form, during the civilization of Greece — those initiations were really concerned with the positive advance of the persons who became Neophytes in the knowledge of the laws governing spiritual evolution. There is in existence a great body of knowledge, which some of us in the Theosophical Society are now beginning to penetrate, but which, for the great masses of our own people around us, is entirely a sealed book, so absolutely sealed that the world generally disbelieves that such knowledge as I speak of was ever actually possessed. But we have very convincing proof that such knowledge was actually possessed by those who directed initiations in Egypt many thousand years ago; and many thousand years ago mankind was thus already advanced to that condition in which it became possible for those who were ready to develope their own evolution further, to take advantage of the teachings given to them and to progress along the road that conducts to a higher condition of being altogether than that which our humanity represents. It is well for us in the present day that there were such people at an earlier stage of the world's history ready even then to advance far beyond the level that ordinary mankind could attain to; because those who took up the great work in the days of which I speak, many thousand years ago, have in their turn become evolved in these later centuries into those teachers and masters on a higher plane of existence, to whom many references will be seen in all Theosophical writings. During a portion of the world's recent history, it was inevitable that these persons should remain in very great seclusion and reserve. It is perfectly true, as Colonel Olcott has just said, that in the beginning of the development of occult science in the world, one of the most commanding laws which ruled with persons who took part in it was that they should remain absolutely silent in regard to the teaching they obtained. The world was not ripe in those days for this extraordinary knowledge, which not only, when properly applied, may raise humanity to higher levels than those on which it is normally existing, but when improperly applied, may become an instrument of terrible evil. In that way it happened that for a long time, during what we call the Middle Ages, ordinary humanity ceased to have touch with the great truth I am speaking of, the fact that there is a pathway open to those who know how to enter it, to initiation and higher progress. That fact became forgotten by the world at large. It was pressed upon their attention so little by those who were familiar with it, that the masses of mankind practically forgot all about it, and it ran for

a time in altogether hidden channels. We, with our present enlightenment on this subject can perceive evidences of its continued existence throughout the Middle Ages, even in Europe, because many of those Societies that were spoken of as Rosicrucian Societies, and by other names, and very much scoffed at and derided by people who knew nothing of what they were actually concerned with, were really in touch with some of the great secrets of initiation, but the time has come now when it is conceived by those who are in possession of the keys of this knowledge, that the absolute reserve which has for so many years, centuries, ruled the students and higher masters of occult wisdom must be to a considerable degree relaxed. The intensity of intellectual progress in our own time has conducted ordinary mankind to a condition in which we are in possession of so much knowledge concerning the secrets of nature that, as it were, almost at any moment the barrier may be broken through which divides what we call ordinary physical knowledge from that science which has to do with the psychic powers of humanity. And just because that may happen, so to speak, by accident almost at any time, it has been conceived to be more than desirable, it has become absolutely necessary that something should be done in a very large and more public way than has been done hitherto, to show mankind generally that there is an avenue open for those who are willing to pass through it, which will conduct them to a higher knowledge concerning the laws that govern spiritual things, and all those multiplicities of mysterious phenomena which from the point of view of students of occult science may be said to be in a middle kingdom, between that which is truly spiritual and that which is truly physical. Well, one all important reason why this knowledge should be partially open to mankind now I have already given ; another all important reason is this, that up to a certain stage of spiritual development, mankind has drifted along the paths of evolution by natural forces so to speak, over which no individual has any control. The forces that have governed the evolution of the physical body up to now are, I need hardly tell you, forces over which mankind has no control, and although every human being from the time that he has become human until now has, without knowing it, very seriously modified the character of his own progress through life and through successive lives by his actions during each in turn, still he has not done that with a full knowledge of what he was doing, and therefore the spiritual effect of his action has been very much lower and less than that it would have been otherwise. But a time comes when a human being cannot be developed by the mere automatic pressure of natural forces beyond a certain point, and when he attains that point he must take into his own hands the task of co-operating with nature and of developing by that creative force within him, which we call his soul, a new being out of himself which shall attain to a more god-

like condition than that he now occupies. Now. the commencement of that great effort is one which is only possible in association with a very great degree of knowledge as well as with purity of purpose and loftiness of motive. Therefore, something more is necessary than that the knowledge I speak of should be communicated as a scientific truth to mankind, which, mind you, would be very easy to do if that were the only point to be attained, but it is not the only point at all. It is absolutely necessary in order that it shall be effective in promoting the healthy evolution of mankind that the higher knowledge should be conveyed to our generation in association with the very lofty ethical ideas which may guide the application of it by people who became possessed of it, into effective channels, and into channels leading to a really higher evolution. Now, that double purpose has been the end in view of those who from regions which are inaccessible to most of us, have guided the beginnings of this undertaking. This movement has been thrown into the world as a splendid and magnificent offer to mankind. It remains to be seen entirely whether mankind will appreciate it and take advantage of it. If it does, the results that will happen in the future are so inconceivably great that imagination almost staggers at the attempt to define them. Because if any great number of people already, in our time, with set purpose enter this, which we call the path of initiation, the higher path of spiritual progress, then the advent of results which may come in a very remote futurity in any case will be enormously accelerated. Very much loftier conditions of life will then prevail, higher motives will operate with those who control and guide the affairs of the world and thus society at large will be redeemed from many of the terrible evils which beset it. And this result will be attained besides that which I may speak of as the primary purpose in view, the fulfilment of the great purpose of nature and the development of mankind into something higher than mankind—into that kingdom which we may call the divine kingdom. Now, this teaching is absolutely harmonious—if people will only look at the whole subject with cool dispassionate intelligence—it is absolutely harmonious with the spirit and teaching of all great religious systems. Though designed wherever they are truly great, by those who have possessed occult knowledge in a very high degree, in the shape in which they have been presented to mankind, for the most part they have been made to assume an exoteric aspect ; an aspect which simply renders them very useful guides to conduct among people who are not absolutely, as yet, entrusted with the terrible responsibility of guiding their own spiritual evolution. Religion in even the most simple, crude, dogmatic, form, is a necessary guide to humanity up to a certain point, but a time ultimately comes when it must be wielded with such higher knowledge as will show the vast scientific spiritual truths underlying its dogmas and towards the realization of which

mankind must struggle in order to accomplish the real result in view. Now, I cannot go on much longer, and if I were to go on any longer at all, I think I should have to break fresh ground, which would tempt me into protracting my remarks further than I wish ; I prefer, therefore, to leave the matter with you there, and to leave this statement of the purposes which I conceive the Theosophical movement to be concerned with, to filter into any minds to which it may be new and strange, and at all events I hope that this one idea I have been able to put before you in an intelligible shape, so that you may not go away simply with a vague conception that there are a number of people connected with the movement called the Theosophical movement, animated by a more or less lofty purpose, but that you will carry away from this room some definite view of what really this purpose is, and what it may lead to, if those of us who are working hard at the task prove worthy of the effort on which we are engaged. (Cheers).

Mr. Herbert Burrows :—Mr. Chairman and Friends. This meeting is a large one, but the subject on which I am to speak is infinitely larger than the meeting. I am to talk about the relation of Theosophy to Science, meaning by Science our Western science, and not one but fifty meetings would be required to touch even the fringe of the subject, and as I am only to speak for a quarter of an hour, I shall hardly be able even to approach that fringe. I shall only find it possible to place before you one or two of the leading ideas which we Theosophists have in our own minds, as to the relations of our Eastern science to the Western science of the day. Now, at the outset I want to remove, if I can, one or two misconceptions which may be present in the minds of some of those in the room who are not Theosophists. It is possible that you may think that we Theosophists are opposed to all Western science, that we do not believe in any of the scientific ideas of the day, that we put forward what are supposed to be by our enemies and by our opponents, the old, misty, antiquated ideas of the East, and that we build our lives and our hopes of the future entirely on those misty and ancient conceptions, putting on one side all the researches and the results of Western science for the last two centuries. But that is not true ; there is no man or woman who believes more than a Theosophist believes in the good that Western science has done during the last century or two. We recognise its great patience and its exceeding accuracy of research, and we also recognise to the full the debt which we owe to a large portion of even what I may call materialist science, in that it has often rescued men and women from the grasp of the old theological dogmas and ecclesiastical superstitions. We believe that Western science is good as far as it has gone, but we do not believe that it has gone all the way ; we object altogether to the barriers which some Western scientists

are inclined to set up against farther research in the direction of spiritual knowledge, and we claim that our Theosophy, while taking all the best results of Western science, goes far beyond those results and points mankind to a spiritual path which leads to spiritual knowledge, a self-knowledge, and a knowledge of the universe as in its essence spiritual which the Western modern science and materialistic scientists have never been able to give. Personally, I owe a debt to modern science, but I owe that debt as a former materialist, and the real battle-ground between our Theosophical science and Western science lies just here. Putting it very roughly and briefly, the ordinary materialist science of the day—and in using the word materialism, I do not intend to imply for a moment that all the great scientific leaders dub themselves materialists; you who know science know that is not true; you know that Huxley above all men deprecates the term materialism as applied to his own science, although with him it seems to be only a matter of phrases—gives to its philosophy of life a physical foundation. This foundation is the belief that the thought and consciousness, which we Theosophists are convinced is the permanent thing in man and in the universe and can be separated from man even here on earth, is dependent on the changes in the combinations of the molecules of the brain, and that when at death those molecules disintegrate and man's physical body returns to the elements, there is at once and for ever an end of the individual consciousness and thought, which has been the moving spring of the man's or woman's earthly life. There we Theosophists traverse the conclusions of Western science, and in the few words that I want to address to you I shall endeavour to take up one or two of the leading ideas of the best scientists of the day, and attempt to prove to you that, arguing from them, you have a bridge which will lead you on to our Theosophical science. As I understand the two fundamental ideas of the best science of the day, and I use that word best advisedly, because science is of course changing from time to time, progressing in the cycle of evolution, they are these—first, the unity of force, and next, in spite of the materialist foundation of science, the permanence of force and life, not a permanence of course of man's life apart from the body, but the permanence of life as energy in the universe, for neither matter, life, nor force, can be argued away out of the universe. Taking then those two leading ideas, the unity of force and the persistence of energy, the Theosophist finds in them a clue to those problems of life and of mind which must present themselves to every thinking, intelligent person, especially to the thinking, intelligent materialistic scientist. Those of you who know, as I daresay a large number of you do, the thought of Professor Tyndall, especially the thought which he elaborates in his Belfast address and in that wonderful lecture of his on the "Scientific use of the Imagination", know that he

says that in his scientific thought he is continually brought face to face with problems which his materialism and his science cannot solve; but both he and Huxley are practically content for the time being to be satisfied with that science, and to leave the further elucidation of those problems to other thinkers, to other scientists, or to people who may come after them. Now here is where the Theosophist parts company with the Western scientist. The Theosophist is not satisfied to rest here, and so we on this platform and the Theosophists present are in this position—two courses are open to thinkers in studying themselves and in studying the universe. They can rest satisfied with what they know, or they can say to themselves that they are dissatisfied and that they want to know more. As Theosophists we want to know. It is possible that in this audience there may be a class of persons who answer to the first description. There may be some of you who for a good part of your lives were brought up on materialistic science, as I was, and as my friend and colleague Mrs. Besant was, and who have arrived at the conclusion that that science does offer to you an explanation of all the facts of your own life and the facts of the universe, and you do not wish to investigate further. That is not my position and never was when I was a materialist. When I was an agnostic I was continually brought face to face with problems of life and of mind, which my materialism and agnosticism were never able to solve. Now the laws of my mind, of my own existence, lead me and always have led me to investigate. I want to know more than I know now; I want to know more about myself; I want to know more about my fellow men, and I want to know more about the laws and facts of the universe, in order that increasing knowledge may be useful for good. For many years I could get no clue to farther knowledge about myself, about other men and women, or the underlying vital forces of nature, and it was only when I came to study Theosophy that I got that clue which I believe, and the more I study Theosophy the greater is my belief, will at last land me on the other side of the dead wall which Western science and Western materialism placed, as it seemed to me, in the way of my knowledge. Curiously enough it was Professor Huxley himself who set me years ago on this track, a track which I was not able to follow out to the full till I came under the wonderful teaching and the wonderful knowledge of our honoured leader who has just left us, Madame Blavatsky. There are, I know, Scotchmen in this room, friends of my own, who have come here to-night, and they will remember that some thirty years ago Professor Huxley gave to them at Edinburgh, in a course of lectures which was got up by a clergyman, that famous discourse of his on "Protoplasm, the Physical Basis of Life", and in that lecture he laid down a thought which troubled me in my materialism and agnosticism, and continued to trouble me till I came across Theosophical ideas. He said, in talking of protoplasm,

that if our ears were fine enough as we walked through the corn fields on a summer's evening, we could hear the ceaseless movement of the protoplasm in the stalks and ears of corn, and it would appear to us like the sound of the rushing waves of the mighty sea. Then when I came to study optics and acoustics, I found out, what to me now is the real fact, that instead of our five senses being avenues of knowledge to the real and the vital universe, they are, in their present form, practically barriers, and that, following out Huxley's clue and Huxley's lead, if we could develop these senses, of sight, of hearing, of touch and the other senses, we could gain little by little a knowledge of the underlying universe, and of those finer, subtler forces which every materialist is bound to acknowledge as existing, although he has no actual knowledge of the laws of their operation. Now the Theosophic position with regard to that is this : We say that it is possible by good physical, mental, moral, and spiritual training to refine these five senses, and also to develop what may be termed a sixth sense, which if developed properly by this physical, mental and moral training, it being, of course, a long process, will bring us into conscious relation here on earth as we are now, as men and women, with other planes of being, peopled by other intelligences—will bring us as proved spiritual beings into connection with a proved spiritual universe. To me, that is an object which is above all things worthy of being pursued. I want to know about these other planes of existence, I want to know about these other intelligences, and I want to know all I can know about this spiritual universe. But to guard myself in my Theosophical thought, to guard against possible delusions, I try to be scientific, and my scientific thought leads me in this direction. Suppose I were to go to Huxley and say that I wanted to learn biology, and that I knew little or nothing about it. He would perhaps invite me to attend a course of his lectures on the subject. In the first lecture which he would give he would in all probability mention certain nerves in the body, about the functions of which I knew absolutely nothing. He would tell me that I should be very foolish if I denied the existence of these nerves, if I denied their functions, simply because I had not before had an opportunity of studying them. He would tell me, and I suppose every man and woman in this audience would say the same, that I should be an exceedingly stupid man if, wanting to learn biology, I got up in the middle of his lecture and left because he was telling me things which I did not previously know. Now, I apply that line to my Theosophical ideas and to my Theosophical endeavours. The Theosophist teacher tells me this—" I do not ask you to believe anything because I tell you ". There we are different from the ordinary orthodox religions and some of the ordinary orthodox philosophers. The Theosophist says, if you choose to enter upon a course of training, this physical, moral, mental and spiritual training

which I mentioned, if you choose to be patient in your endeavours to learn, and willing to open your mind to every avenue of knowledge, I can place you on a path of thought and study which by-and-bye, if you are true to yourself and to your own self-consciousness, true to those around you, and true to the facts of the universe as you find them, will show you far more about the universe, about nature's laws and the laws of your own being than you know now. I want to learn ; I believe it to be my duty to learn and therefore I have made up my mind to enter as a Theosophist upon this line of knowledge, the usefulness and beauty of which to me lies here. Madame Blavatsky was the first teacher whom I have ever met who could take up the loose ends of all the threads of my thought and weave them together into one coherent whole, and Theosophy is the only line of thought upon which I have ever entered which does give to me an explanation of these problems of life, of mind, and of consciousness which troubled me as a materialist. Let me take one special and familiar point. I suppose that there are persons in the hall who are not Theosophists. I wish that were not so, but I can hardly hope that every person in this large audience is a thorough-going Theosophist. It is possible that among you there are people whose foundation of life has a materialist basis. I throw out this challenge to you, and I throw it out, if I may be so bold as a humble thinker, to Professor Tyndall, to Professor Huxley and their school. I ask them and you to explain from the materialist and agnostic basis the facts of hypnotism, of mesmerism and of clairvoyance. It is no use for you to say that those facts do not exist, because if you do say that you put yourself outside of a very large portion of the scientific facts of the age. Dr. Charcot and his experiments in the hospital of Salpêtrière, at Paris, are as much facts as are Professor Huxley and Professor Tyndall themselves, and as are the biological facts of the one, and the facts which the other puts forward about Light, Heat, and Sound. Now, I challenge any materialist in this room or outside it to explain these facts of clairvoyance, hypnotism and mesmerism from the ordinary materialist standpoint, that standpoint being that thought and consciousness depend simply on the changes of the molecules of your brain, and are not separable from your body during life, dying when the brain disintegrates. The value of Theosophy to me is this, that it does explain, and all my Theosophy leads me in this direction. That being the case I should be unscientific if I did not pursue my investigations. I may be told that I make certain assumptions and hypotheses, although I have made none yet, and it is quite open to anyone in the room, who does not believe in our Theosophy, to say that assumption and hypothesis are not the bridge which will lead him from Western to Eastern science. But are there no assumptions nor hypotheses in Western science itself? Why Huxley himself

says that matter is but a name for the unknown and hypothetical cause of the states of our own consciousness. I take two of the great leading scientific ideas. What scientist is there, from Tyndall or Huxley downwards, who has ever seen an atom, who can dissect an atom, who has any instrument by which he can test an atom? and yet the foundation of all your physical molecular science is the existence of atoms. What scientist, what materialist is there who has invented any instrument, however delicate, by which he can test, weigh and measure ether, and yet ether, as every physicist will tell you, is the foundation of the undulatory theory of light; on the existence of ether (a pure hypothesis) depends much of the physical science of the day, and Professor Tyndall himself speaking of ether in connection with the undulatory theory of light, says that scientists are bound to argue as if this ether existed. And so I take their own scientific thought, and I apply it to our Theosophical thought, and I say that in turn I argue as if I were a spiritual being, as if the universe were a spiritual universe, and as if I could bring myself into conscious relation as a spiritual being with this universe; and doing this I can explain from the Theosophical standpoint these puzzling problems of mind and of thought, as to which I challenge explanation from the Materialists and the Agnostics, either here or outside this hall. And following out this line of thought it gives me a new and firm basis for a system of morals, because it eventually affords a scientific foundation for the real unity of mankind. It is, of course, perfectly open to any person who is not a public teacher, and to any Materialist who is simply satisfied with his own personal thought, to say, "I don't want to know any more"; but if that Materialist attempts to put forward, for the benefit of mankind, a system of morals based on his materialism, then he is bound to open out his mind to every avenue of knowledge, and not to say, as Huxley does about a great many things, that he does not care to investigate. To me the investigations which I have carried on since I became a Theosophist, taking, as I did, my previous scientific training into that Theosophy, have led me more and more in the direction, not of assumption but of certainty; they have proved to me, and in like manner to others on this platform, by scientific experiment and demonstration, which is open to any man or woman in this hall, who chooses to enter upon the proper training, that here in life now, thought and consciousness are separable from the body, and can exist as independent entities apart from the body. It would be unphilosophical in you to accept that on my assertion, but it would be unscientific in you to deny, because that denial would be a declaration that your knowledge is the sum of all other knowledge, and no wise persons would commit themselves to that position. To suspend your judgment till you investigate for yourself is the wiser course.

But if all this be so, if you cannot argue force and life out of the universe,

as even the materialist will tell you, then thought and consciousness even in their lowest aspects, being a form of force, must be permanent elements not only in human nature, but in the universe at large. And here is the foundation of our morals. They are built up on man as a spiritual being, on the universe as a spiritual universe, and on the conscious relations of the two. We shall I am confident, if not in our day, yet in the days to come, give to mankind by our Theosophy, a system of science, a system of philosophy and a system of religion which, welded together as a trinity of thought into one great unity of moral force, will build for man and woman in the future, a fit spiritual dwelling-place in the universe, a temple and a palace, whose foundation shall be self-knowledge, whose pinnacle shall be self-sacrifice, and whose twin pillars shall be, the one the sisterhood of woman, the other the brotherhood of man. (Loud Cheers.)

THE CHAIRMAN :—The remaining speakers—I may state this for the information of persons who have come in since—are, Mr. Bertram Keightley, M.A. of Cambridge, Secretary of the Indian Section of the Theosophical Society, an address on the subject of "Re-Incarnation"; Mr. William Q. Judge, barrister, of New York, Vice-President of this Society and Secretary of the American Section, a discourse on "Karma"; and the concluding address will be made by Mrs. Besant.

MR. BERTRAM KEIGHTLEY :—Mr. President, Ladies and Gentlemen ;—Taking up the thread of thought dropped by the last speaker when he pointed out to you that the teaching of the best modern science provided him with the bridge upon which he found it possible to cross over from the blank and hopeless materialism, which is rapidly invading our life and thought here in the West, to the brighter haven of Eastern science and knowledge—taking up the thought at that point, and crossing the bridge which he alluded to, I propose to invite your attention for a few very brief moments to one of the grand leading fundamental conceptions of that Eastern science of life and evolution to which he alluded. I refer to that thought, that conception, which we call by the name of re-incarnation. Mr. Burrows spoke of one life and one force, the unity of life and the unity of force which science cannot deny. He implied, but did not specifically mention, the third great aspect or factor in the universe, the unity of consciousness. Starting then from this unity of consciousness as pervading the entire universe, whether manifested or unmanifested, we come, passing over the intermediate stages, to that state in which we find ourselves as a congeries of individualized and seemingly separated centres of consciousness. Let me make a comparison :—in the air about us, up to the extreme limits of the atmosphere, is found the invisible vapour of water, invisible, intangible,

imperceptible to our physical senses. It is comparable to what we Theosophists are accustomed to call the unmanifested consciousness or spirit in the universe. That water vapour, though we see it not while it continues in that state, nevertheless becomes visible to us in the first faint, barely perceptible clouds on which the setting sun paints its roseate hues. From that faint and filmy stage the watery vapour condenses stage by stage to the black clouds of a thunderstorm, till finally it descends upon earth in heavy drops of rain. This comparison will serve to illustrate the conception that we Theosophists hold with regard to the way in which this one universal spirit or consciousness becomes, stage by stage in the long cycles of evolution, individualised into the human beings, the thinking intelligent centres which we know, and which we call ourselves.

Among the innumerable stages of gradually increasing limitation, through which this universal spirit or consciousness passes in the cycle of evolution, we may distinguish, as in the blending colours of the solar spectrum, two that are especially distinct and marked. The higher, subtler, and less definitely limited of these we Theosophists term the Individuality, or immortal Ego in man. This is the soul, properly speaking. It does not form part of the normal waking consciousness of ordinary men, its presence being indicated, however, by the voice of conscience, as well as our higher and more unselfish aspirations.

The second of the two stages I have mentioned, is that of our ordinary waking consciousness, called by us the personality. Now we believe that this personality, our usual, every-day self, is not the real man or woman, but merely the reflection in the physical body of the soul of Individuality which overshadows it. Thus, while the Individuality is immortal and imperishable, the Personality is fleeting and temporary.

And we thus believe that the whole purpose and meaning of universal evolution is a gradual development from out the bosom of this one universal spirit or consciousness of individualised centres, which attain step by step to full and perfect self-consciousness in the personalities of human beings. How then does evolution and growth take place? In our view it takes place by the successive embodiment or manifestation of these higher spiritual centres or Individualities in varying forms and degrees. and through all the kingdoms of nature right up from the stony rocks and minerals to the higher type of human evolution, and then onwards and upwards through the perfection of glorified humanity to that stage of divine existence to which Mr. Sinnett alluded in the speech to which you have listened. Again, to use an illustration, let us compare the pure, spiritual individuality, this evoluting centre of consciousness, to a clear crystal ball. Starting at any point you please with that ball of pure white crystal, suppose that in any one human life, a definite design, or pattern, in many

colours is wrought on its surface. Then follows the death, as we call it, of man, the disappearance and dissolution of his physical body, but upon the crystal ball of his spiritual individuality is left impressed a coloured design or pattern, representing the experience, growth and development of that life. These colours at first are vivid, distinct, and their design well marked. As time passes the colours fade, and are absorbed into the substance of the glass, into the actual spiritual essence of the man's individuality, and merge and become perfectly one with it. They are not lost, they never disappear or cease to exist, but viewed from the outside they become merged into the crystal ball, leaving simply that lovely irridescent quality, such as one can see on the balls of so called irridescent glass. I use this as a comparison in order to lead up to an answer to one of the objections most often put forward against this doctrine of re-incarnation. It is urged that when we find ourselves here in physical life, we have no recollection of any past existence here upon earth. I can only answer that objection very briefly, and I answer it in this way: first, by pointing out the fact that in our view the detailed experience of the last life has become merged into the spiritual individuality of man, and no longer preserves on the surface of this spiritual individuality its former degree of sharpness and distinctness. The other answer applies more to the physical plane, and it is simply this; that in the conditions under which we ordinarily live, our knowledge, our consciousness, our memory and experience are entirely limited to what has been impressed on the physical organism, and do not even embrace the whole of that. As a matter of fact, our memory of events which have taken place here in this world, and have been impressed upon the physical brain, is shockingly bad in most cases; therefore, it is not to be wondered at that, since the brain and organism which this spiritual individuality is now using in this life had no existence till now, it therefore bears, and can bear, no possible trace of the experience of a past existence. It is not to be wondered at, I say, that we should in the vast majority of cases fail to recall specifically anything concerning these past lives of which I have been speaking. I must close, only pointing out to you that this conception of re-incarnation supplies a clue to the problem of life as it surrounds us, gives an explanation of the suffering and misery which befall every human being, gives hope for the future, strength to live and to suffer, confidence to go on learning and struggling and striving to attain to higher grades of knowledge, greater powers of well-doing, larger fields of usefulness. It explains to us clearly and scientifically how and why it is that we human beings may look forward to a day when from the misery and mists of the life we are now leading, from the struggles, social and political, moral and physical, by which we are now surrounded, we may reach a point at which humanity, both individual and collective, shall merge into a glorified state, in which,

by slow but sure degrees, the individual unit of the whole will become as perfect as the models and exemplars of public and private virtue, to whom we look back in our history; while, in point of intellect, in spiritual knowledge, in brotherly good feeling, in wisdom and knowledge, they will far surpass anything that history has to recall. (Loud cheers.)

THE CHAIRMAN:—We will now hear Mr. Judge, of New York, on the subject of "Karma."

MR. WILLIAM Q. JUDGE:—Ladies and Gentlemen:—All men and women, I take it, are in the pursuit of happiness. If they do not find happiness here they seek it after death. They think that if they are not happy now they may be happy when they shall have died, and so I suppose, the poor people who live in your East End, which is a blot on your civilisation, brought about by the wrong philosophy which those living in the other end believe and practise, they, I suppose, in the degradation in which they are compelled to exist, are also in the pursuit of happiness. They cannot get it now in London, they expect it sometime, and in the other circles of your Society, amongst those who are not condemned by nature or by God to have been born in the East End without their consent, even they are full of disappointment, unable to secure the ends they have in view, compelled to work hard for the living which they cannot secure, they also are in the pursuit of happiness. Is it not so? And is it not also so that in both places the individuals of each class demand justice? and "Karma", about which I am to speak is justice and nothing else. The poor man in your slums, the poor man through all your cities, asks, "Why was I born poor? Why was I born a wretch unable to rise, condemned all my life to be a degradation to myself and to my country?" The Church gives him no answer; it says, "My friend, it is one of the mysteries of God, you cannot enquire into it". The others at the other end, who do not care, do not answer him either. Now, as Jesus of Nazareth said, "The poor are always with us". You are not all rich, you are all in different conditions of life, you know every day you are struggling with disappointment, with want of success, with poverty, and with various things which you cannot understand on any principle of justice in the Universe, unless of course you belong to that class of dogmatic religionists who say the Lord has seen fit to place me in this position whether it is pleasant or unpleasant, and I cannot explain it. Now, the doctrine of Karma which we talk about means that as this being, to whom Brother Keightley and Brother Burrows referred, passes from life to life, he is under the government of law, and not of injustice. Is not the world governed by law, or is it governed by favour? Now, the religious systems of the day in the West show that their teachers

believe the Universe to be governed by favour, by prayer; by partiality, by the absence of law; the theologians say, "If the Lord made law, he can also refuse to obey the law", but the Theosophist says, "If the Lord made law to govern the Universe, he must obey the law", and the great law governing man in his progress through life, in all the relations of life and of the Universe is Justice, and that law of justice says that as you sow so shall you reap, and that was enunciated by Jesus of Nazareth, just as all the teachers before him and since have enunciated it in all places and times. Now if that law enunciated by Jesus is true, that as you sow so shall you reap, and as ye judge so shall ye be judged, where is the justice of having a human being born in degradation without his consent, unless you adopt our doctrines of Re-incarnation and Karma? Karma means Justice, compensation for every act good or bad which you do in your life. Seventy years is not enough time in this life to reap by experience and to receive justice for all your deeds. Do you not know that although this saying of Jesus is believed, "As you sow, so shall you reap", that hundreds of men now live sixty or seventy years of wicked life, and they do not get apparently what they have sown. When will they get it, if there is no justice? Similarly you see good men living sixty and seventy years of life; where do they get what they have sown? You may say some of you, one reaps up in Heaven and the other in Hell; but if you say that, at the same time there is another doctrine which you admit, that the wicked man merely by believing at the last moment may reap yet his just reward. For what? for being wicked all his life, and at the end simply saying, "I believe in something that is not justice". (Loud cheers). If there is justice in the Universe it must govern us always, and we believe in Re-incarnation, that you and I have been here before, that I have been here before and will be here again, and that you have: if this be true, and I think it is, and also the other principle of justice, the principle of perfect compensation and balance in nature, then the whole Universe is vindicated; but if you look at it in any other way, God becomes unjust and no one believes that he is so. The Universe becomes something governed by caprice, for do not the theologians and the churches, all churches in this country, and every other country which are dogmatic, say that you can alter the course of nature by prayer, that when the mother prays for the child who is on a journey, that child is saved from a horrible wreck, and forty other children and brothers and sisters are killed because their mothers did not pray. Is that justice? No. Justice means that for every act you perform, every thought you think, every thing you do, you will receive an exact equivalent some time; and seventy years of life, as I told you, is not long enough, it is not long enough to reap by experience, to account for the savages being savages, to account for your poor people being poor and degraded. Nothing will account for these

things but our doctrines of Karma and Re-incarnation, and that these people have come over from other lives where they did those acts which condemn them now to suffer the compensation. The Christian must believe in this, because St. Matthew says, "For every act, word and thought, you must give account". Giving account does not mean to say "I did it", and then get no reward and no compensation. It means to give account, and to render and give up, and to receive the fine or the punishment, and in St. John's Revelation it also says, "I saw the Book of Life open, and men were judged for their acts"; so that in the Christian Bible, we find that this doctrine of Karma, that perfect justice must rule, that you must receive the compensation for every act and thought was taught, and that this compensation can only be accomplished by Re-incarnation. For it is unjust that the savages should be savages; it is useless to say to me, "it is a mystery of the Lord's, he made them savages, we cannot enquire into it". "I must enquire into it", as Brother Burrows said, and enquiring into it I find that Re-incarnation explains that these people are savages because they are coming up in the scale of evolution, and are waiting for the time when they shall go into human bodies under conditions where things will be more favourable. That is what the law of Karma means. Karma means action, the result of action, the cause and the effect, and human beings are always setting in motion causes, and those causes must reap effects, must bring about effects here or hereafter, and hereafter does not mean in a mythical place which no man can find, but here on this earth; that you must come again and again to reap the results of your acts, good or bad, to progress from life to life on this earth, to continue civilisation higher and higher, so that at last these pinnacles may be reached to which Mr. Sinnett referred, of which Mr. Burrows spoke, until at last the whole world will admit that it is one family going on to perfection, not that other parts in it are in the favour of some Almighty presence, which, by reason of their supplication, gives them benefits which it will not give to anyone else just as worthy. The Theosophist says that justice rules the world, and justice is the English equivalent of the word Karma, or of the old, most ancient doctrine, that man is ruled by law and must give account, must suffer or enjoy in various, several, lives on earth, for every act, word and deed which he may have done or performed. (Loud cheers).

THE CHAIRMAN:—The concluding address of the evening will now be delivered by Mrs. Annie Besant.

ANNIE BESANT:—Mr. President, Friends:—In speaking the last words, not of this meeting only, but of the two days' Convention that has been held by the "Theosophical Society in Europe", surely it is right and

fit that those words should deal with human duty, with that to which our Philosophy and our Science alike lead up, the great doctrine of human brotherhood, the need for a perfect system of ethics that shall bind man into one great body and Society into one perfect whole. For, of what avail our science, of what avail our philosophy, unless both go to the building up of the perfect man, unless indeed both out of the knowledge that is garnered, out of the lofty thoughts that are at once man's privilege and man's duty, he is able to learn the lesson of love, of self-sacrifice, the lesson of true humanity, that lesson which alone can redeem the world, and build it up into what ideally it should become. Everywhere around us there are religious hatreds, from every side come sounds of discord, and harmony is nowhere to be found. And yet, if it be true that the Universe is ruled by law, what can that law be save the very expression in space and time of the nature of the manifesting principle, not law imposed from without, but nature manifesting from within? and only as we place ourselves in harmony with that inner manifestation can the possibility of outer progress be secured. Theosophy gives us the true basis for our brotherhood. It lies in the spiritual unity of the race, and in that doctrine of continued re-incarnation of which our brother Keightley spoke, and on which the whole scheme of our ethics must inevitably turn. For what can we be save brothers, if step by step we traverse the cycle of human experience? What can matter our rank, our classes, our differences, in face of this one great fact that in turn each has every experience, in turn each passes through every stage of progress, rich it may be to-day, poor it may be to-morrow, but whether rich or poor, worthy just in so far as the experience is utilised, and one more lesson is garnered in that building up of the great self-conscious spirit which is the end and aim of evolution. Only by that fact of the re-incarnating spirit can the truth of human progress be explained; without it evolution is bereft of its goal, and growth becomes a mere temporary incident to be followed by inevitable decay. What avail to build up, if only to pull down again? What avail to evolve with pain and agony, if only to dissolve when the evolution is over? What gain in the lessons of experience if that experience is never to be utilised? What use in all the struggle of humanity, if out of it nothing but destruction is at last to result? But the very spirit of evolution is this guiding and evolving intelligence, learning as it evolves, and garnering the lessons it has learnt. Rich and poor but stages in our progress—and let me say for fear you should mistake the meaning, led astray by the glance at the outer surface, that neither wealth nor poverty is in itself of the nature of reward or of penalty; each is experience, each is teaching, and many a one is not yet strong enough for the lesson of suffering that comes late, and not early, in the evolving growth of the spirit of man. Take, as you may well take, this doctrine as the basis

of your ethics, and at once it throws a flood of light on human life and human destiny. Mr. Sinnett spoke of entry into the path that leads to the heights of spiritual perfection. That path will in time be trodden by every child of man, but the lower lessons must first be learnt, the alphabet of human duty must be fully and rightly known. The heights of attainment are preceded by the valleys of useful human discharge of every tie and duty that comes in our path in life. Life's lessons must be learnt, and back you come over and over again until the learning is complete. If the scholar says, "I will not learn", if the scholar be idle, lazy, or indifferent, if he rebel against the tuition and prefer pleasure to instruction, then back on the wheel of life, over and over again he must ever return, until the lesson is learnt in other lives, refused in this, and so every step of the long ladder is trodden by the ascending spirit. You may say, "how shall I know that that fact is true?" It is of vital importance to you to find out its truth or its error; for, if it be true, you in your daily life are building the man you shall be in the days to come. Every word, and still more, every thought—for thought is more potent than word, thought is more vital than action—every thought of yours is moulding that which you shall be in days to come; the selfish and the idle, the indolent and the careless, are making barriers that hereafter they must overclimb by added effort, and if this be true, your knowledge or your ignorance alters not the facts. Facts in Nature remain, no matter whether you know or are unknowing of their truth. Do you want proofs of Re-incarnation? look around you on every side. You may see within the limits of one life a man who is highly educated, another who is grossly ignorant. How does a man prove the fact of his education? He cannot tell you every book from which he has gleaned every fact that furnishes his mental equipment. He cannot refer you to every page from which he has gained some truth, some thought, some new idea; the fact of the education is not in his memory of every page that he has ever read, it is in the knowledge and the cultured intellect that prove themselves to every one with whom he comes in contact. And so your education by your past lives does not depend for its proof on your memory of every page over which you have plodded in bygone times; the memory of the individual is in the faculties that you find him utilising in his present life; not in the memory of the past life-books he has studied, but in the faculties and the knowledge that they have evolved in him; and your differing capacities, your power of understanding, your strength of intuition, your grip of the realities of life—all these are what you have learnt in your past livings, and the qualities of mind and spirit are the memory of the true self, signs of the battles in which these spoils were won. And if this be true, if this be the fact, then you have an explanation of the strength of the movement known by the name of

Theosophy to-day, the explanation of its rapid progress throughout all the countries of the world. For if you to whom I speak are yourselves reincarnated spirits, if the doctrine be true that in past lives you thought and suffered, learnt and experienced, then from within yourselves will come the echo of the doctrines to which you listen, and gradually they will approve themselves to your reason and your spirit without very much outer argument from other lips. Why does the movement grow, why in every country of Europe is there a growing band of believers in the doctrines? Why alike in India and Australia, alike in Europe and in America, do you find man after man and woman after woman of approved knowledge, of thought, of culture, joining us, not the thoughtless and the indifferent but the earnest workers for mankind? It is they who come to swell the ranks of the Theosophical Society; they come by virtue of their past learning, recognising echoes of the truths that formerly they knew. They come because before them it opens up fresh avenues of moral and spiritual growth. It gives a rational basis for religion, it sheds new light on science, and those who are seeking the light need not the light should prove itself when it comes. The sun when you see it proves its own existence, and the truth of man's destiny shines out before the consciences of men, needing no demonstration save its own brightness, no proof save that fact which it places before the eyes of man. "How", they say, "does your movement stand to-day"? It is stronger than it ever was before. But from all sides the question comes, "Have you not lost your teacher, have you not lost one of your Founders, she from whom the whole message of Theosophy has come?" We have not lost her: for the thought of the living spirit does not die when the physical instrument drops to the earth to which it belongs; that teaching remains, that inspiration is as strong to-day as in the years past in which it spoke from visible lips, spoke in audible voice. The teaching remains; it preceded her physical life, it remains beyond it; and the Society which she and the other two on this platform founded is strong to go on its way. She did not leave it till its life was secured, and the spirit which she breathed into it, the inspiration which she gave it, will carry it on beyond the lives of you and me far into the centuries that lie beyond. Great the loss may be to those who love her. There is no true loss, however, for Theosophy, for a science and a religion such as ours, based on eternal truths that cannot change, guided by wisdom that cannot falter, directed by intelligence that knows its work and carries it on. Our movement has its beginning not in this century but far back in the past antiquity of man; passing on from century to century, gathering force millennium after millennium, it comes into the outer world to-day, as Mr. Sinnett told you, just because man is evolved far enough to receive it, and the race has reached the point from which the light can be seen. And

now, in speaking these last words, what shall I say to you who listen? many of you students of the philosophy for which this meeting has been held: many of you pupils of that great teacher whose name will be joined to this century as long as memory endures; some of you to whom the whole philosophy is a dream, who know nothing of its evidence, nothing of its strength, nothing of its inspiration; the last word to you shall be, that if you do not recognise our basis in philosophy, if you know nothing of the experiments of our science, if you do not accept our doctrines nor take them as bases for conduct, then at least you will accept with us the doctrine of human brotherhood and of the great progress of the race of which we all are part; some of you may be Christian in your thought, some of you materialist in your belief, some looking forward to joy in heaven, others content to work to make paradise on earth alone; it matters not what you are, your humanity is greater than your dissensions; it matters not what you may be, the brotherhood is stronger than the controversies that divide; one in your humanity, you are one in your objects, one in your sufferings, and one in your hopes for the future. Let us then work as brothers, not as foes; let us cast aside our hatreds and bind ourselves together in love. Let us put aside contempt, controversy, bitterness and suspicion, and work together to find the common truth and bind mankind in one. Our President told you how Buddhist priest and Christian prelate met on one platform to search for the common truth. Did not our great poet, Milton, tell us, that truth had been scattered all the world over, fragments of her body thrown to every clime. No one religion can find them all; no one human mind can grasp them; truth belongs to all, not to one religion nor to one belief. We are gathering up the fragments of that sacred body. The Hindoo brings one portion, the Buddhist another portion, the Christian another, the Jew another, the Materialist and the Agnostic bring each their fragments. Let us bring them together on one common platform, build the scattered fragments into one perfect image, which once seen complete shall convert all humanity by the magic of her beauty, by that voice of truth to which we must answer, because at the core of things we are truth and not a lie: because we hold that perfect belief in a perfect future which moves alike the religionist and the unbeliever, that devotion to truth, that alone is at once human and divine, the only Saviour of men's lives and the only basis of a society that can endure. (Loud and continued applause).

THE CHAIRMAN:—On behalf of the Theosophical Society I thank you for your attendance and the close attention which you have given to the different presentations of this subject, and I now declare the meeting closed.

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TRUE SCIENCE.

ABOUT THE SECRET DOCTRINE OF THE INITIATES.

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NOTE.

We beg to draw the attention of the reader to the above notice. The present paper is published in completion of the series of articles on Keely's Discoveries, and it is to be regretted that the article has not been restricted to them instead of devoting so much space to the views of the compiler on "God". Keely is certainly dealing with a subtle force, but neither he nor humanity are any nearer to the solution of the problem of deity *simply* on that account.

PART III.*

TRUE SCIENCE.

COMPILED BY MRS. BLOOMFIELD MOORE.

Believe nothing which is unreasonable, and reject nothing as unreasonable withou proper examination.—*Gautama Buddha.*

Science is a lucid madness occupied with tabulating its own hallucinations.—*Amiel's Journal.*

"Too much has been conceded to science; too little to those divine laws which make science possible."

Science is to know things.—*Herodotus.*

Wide through the waste of ether, sun, or star,
All linked by Harmony, which is the chain
That binds to earth the orbs that wheel afar
Through the blue fields of Nature's wide domain.

—PERCIVAL.

HISTORY tells us that "Pythagoras would not allow himself to be called a sage as his predecessors had done, but designated himself as a lover of wisdom; ardent in the pursuit of wisdom, he could not arrogate to himself the possession of wisdom". Yet, in our time, so unwilling are the searchers after wisdom to admit that there can be anything "new under the sun", anything that they do not already know, that we find the number of men of science to be marvellously small who possess the first condition of success in scientific research, as set down by Herbert Spencer, very few who do not arrogate to themselves too much learning to permit them to admit the possibility of any new revelation of truth. In every age of our world, to meet the requirements of the age, in its step-by-step progress from barbarism to civilization and enlightenment, there have appeared extraordinary men, having knowledge far in advance of the era in which they lived. Of such among many, were Moses, Zoroaster, Confucius, Plato, and above these, Gautama, the Buddha. But Moses, with all his knowledge of bacilli and bacteria, could not have met the requirements of any later age. The "eye for an eye" and "tooth for a tooth" period passed, and King David, who was so superior to other Kings of marauding tribes, that he was called "a man after God's own heart", satisfied his desire for punishment, to be meted out to his personal enemies, by prayer to God to "put out their eyes", and to "let them fall from one wickedness to another". This was a

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* Parts I. and II. were published under the title "Keely and Science" in T.P.S. Vol. 1, No. 9, and Vol. 4, Nos. 15 and 16.

step in advance, for it gave those who had offended him a chance to escape all such summary proceedings as Moses had authorised. Still, the time was a long way off before a greater than Moses appeared to teach the world that such prayers are unavailing, that we can hate sin without hating the sinner, and that the Alpha and Omega of religion is to live in love and in the performance of duty. The Jewish prophets foretold the coming of Jesus of Nazareth; and the interpreters of Scripture are not alone now in having predicted that we are approaching a new dispensation, an age of harmony, which the 20th century is to usher in, according to Biblical prophets. Renan has said that he envies those who shall live to see the wonders which the light of the new dawn that is breaking upon the world of science will unfold, that those who live in this coming age will know things of which we have no conception. Morley, in the spirit of prophecy, has said that in the near future a great intellectual giant will arise to bless our globe, who will surpass all other men of genius, reasoning that the representative of a larger age must be greater in genius than any predecessor. When the system is made known by which Keely dissociates the molecule and atoms by successive orders of vibration, proving two laws in physics as fallacious, there will be no man who will hesitate to say that "the light of the new dawn" has now broken upon the world of science, and that the discoverer of the divisibility of the atom and of the absorption of energy in all molecular aggregation is the genius foretold by Morley. One quality of true genius is humility. "What a brain you must have!" said a man of science to Keely, not long since, "to have thought this all out". This man of genius replied, "I was but the instrument of a Higher Power". We are all instruments of a Higher Power, but the instruments chosen and set apart for any special work are always choice instruments which have been fitted or adapted to that work—the furnace perhaps seven times heated before the annealing was perfected.

It has been said that man enters upon life as a born idiot; and there are many who think that, in comparison with the possibilities which the future promises in the way of the physical evolution of the race that we are but as idiots still. Having reached our present stage of physical and mental development, the history of the civilization of our race cannot but lead reflecting men and women into the opinion, advanced by Nisbet among many others, that the work of evolution will become more purely psychical in future. After which, as a consequence, there can be no doubt that physical development will again take its turn; for, as Tennyson has said,

> When reign the world's great bridals, chaste and calm,
> Then springs the coming race that rules mankind.

Not the least among the many applications of Keely's discoveries will be that which will prove, by demonstration, whether the chord of mass in

a man and woman is near enough in the octaves to be beneficial, or so far apart as to be deteriorating.

"There is no truer truth obtainable
By man than comes of music."

The earlier processes of civilization belonged to an age of spontaneity, of unreflective productivity; an age that expressed itself in myths, created religions and organized social forms and habits of life in harmony with these spontaneous creations.

O, ye delicious fables! where the wave
And woods were peopled and the air with things
So lovely! Why, ah why, has Science grave
Scattered afar your sweet imaginings?

asks Barry Cornwall. But now that we have entered upon a more advanced age in thought, as in all things pertaining to discovery and practical application, or invention, a critical defining intellectual age, we must henceforth depends upon true science for our progress toward a higher enlightenment. Science, as will be seen, embraces religion, and must become, as Keely asserts, the religion of the world, when it is made known in all it glory and grandeur, sweeping away all footholds for scepticism, and spreading the knowledge of God, as a God of love, until this knowledge covers the earth as the waters cover the sea. As has been said, the word science, in its largest signification, covers intellectual achievement in every direction open to the mind, and the co-ordination of the results in a progressive philosophy of life. Philosophy has been defined as the science of causes or of first principles, and should be limited, almost exclusively, to the mental sciences. This is the field which Keely is exploring; the knowledge of the "hidden things" which he is bringing to the light is pure philosophical knowledge, in the widest acceptation of the term: the knowledge of effects as dependent on their causes.

"Behold an infinite of floating worlds
Dividing crystal waves of ether pure
In endless voyage without port."

Is it not a marvel of inspiration to have been able to cast line and plummet in such a sea of knowledge, to be able to demonstrate the power of that "sympathetic outreach" which, acting from our satellite upon the waters of our oceans and seas, through the vast space that separates it from our earth, lifts these waters, once in every twenty-four hours, from their beds; and, as gently as a mother would lay her infant on its couch, places them again where they rest?

God hath chosen, as Paul said, the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world: and things which are despised hath God chosen, yea, and things which are not

to bring to naught things which are: that no flesh should glory in his presence.

Christ said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes".

Truth never changes; but as new truths are revealed to us, to meet the necessities of progress (in our development from idiots into the wisdom of angels), our point of view is ever changing, like the landscape which we look out upon from the swiftly gliding railway-carriage that bears us to our destination.

As yet, "Earth has shown us only the title-page of a book" that we may, if we will, read its first pages here, and continue reading throughout eternity.

When Bulwer wrote of "a power that can replenish or invigorate life: heal and preserve: cure disease, enabling the physical organism to re-establish the due equilibrium of its natural powers, thereby curing itself", he foreshadowed one of Keely's discoveries. "Once admit the possibility that the secrets of nature conceal forces yet undeveloped," says the author of "Masollam", "which may contain a cure for the evils by which it is now afflicted, and it is culpable timidity to shrink from risking all to discover that cure". This author teaches that humanity at large has a claim higher than the claims of the blood-tie; that a love based upon no higher sentiment, makes us blind to the claims of duty; and this is why, when men or women are chosen to do a great work for the human family, the ligaments which have bound us too exclusively to our own families, are cut and torn apart.

No greater work has ever been committed to a man to do than that which Keely's discoveries are preparing the way for. Science was rocking the world into the sleep of death—for materialism is death—its votaries declaring atoms to be eternally active, and the intellect which had discovered the existence of these atoms to end with the life of the molecular body. On this subject Simmons has written:—

"Shall impalpable light speed so swiftly and safely through infinite space—and the mind that measures its speed, and makes it tell its secrets in the spectroscope, be buried with the body? Shall mere breath send its pulsations through the wire, and after fifty miles of silence, sound again in speech or music in a far-off city, or stamp itself in the phonograph to sound again in far-off centuries—and the soul that has wrought these wonders pass to eternal silence? Shall physical force persist for ever—and this love, which is the strongest force in nature, perish? It would seem wiser to trust that the infinite law, which is everywhere else so true, will take care of this human longing which it has made, and fulfill it in eternal safety. We make no argument, but we cannot ignore all the intimations of immortality. Cyrus Field tells us of the night when, after his weary search for that long-lost cable two miles deep in mid-ocean, the grapnel

caught it, and, trembling with suspense, they drew it to the deck, hardly trusting their eyes, but creeping to feel it, and make sure it was there. But when, as they watched, a spark soon came from a finger in England, showing that the line was sound, strong men wept, and rockets rent the midnight darkness. We and our world float like a ship on the mysterious sea of being, in whose abysses the grapnel of science touches no solid line of logic connecting us to another land. But now and then there come from convictions, stronger than cables, flashes of light bidding us trust that our dead share in divine immortality, and are safe in the arms of Infinite Law and Eternal Love."

Keely's demonstrations suggest "the missing link" between matter and mind, the solid line of logic which may yet be laid in "the widening dominion of the human mind over the forces of nature". In "Keely's Secrets", No. 9, Vol. I. of the T.P.S., some of the elements of the possibilities resulting to the world from Keely's discoveries were set down. War will become an impossibility; and, as Browning's poem of "Childe Roland" foretells, "The Dark Tower" of unbelief will crumble at the bugle-blast which levels its walls to their foundation, revealing such a boundless region of research, as the mind of man could never conceive were he not the offspring of the Creator. Not long since, Mr. Keely was congratulated upon having secured the attention of men of science, connected with the University of Pennsylvania, to his work of research. "Now, you will be known as a great discoverer, not as Keely the motor-man", said one of them present; whom he answered, "I have discovered so little, in comparison with what remains to be discovered, that I cannot call myself a discoverer". One of the professors present took Keely by the hand and said, "You are a great discoverer".

All thoughtful men who have witnessed the latest developments of the force displayed by Keely in his researching experiments for aerial navigation, are made to realize that more through his discoveries, than by the progressive development of the altruistic element in humanity (dreamed of by speculative optimists) our race will be brought into that dispensation of peace and harmony, anticipated by "seers", and foretold by prophets as the millennial age. It requires no great measure of foresight to discern, as a natural consequence of the control and application of this force in art and commerce, that ameliorated condition of the masses which will end the mighty conflict now so blindly being waged between capital and labour.* And to the eye of faith, it is not difficult to look beyond the intervening æons of centuries, to the literal fulfilment of the promise of that millennial

* The steam engines of the world now represent the work of 1,000,000,000 men, or more than double the working population of the earth, whose total population is about 1,500,000,000 inhabitants. Steam has accordingly trebled man's working power, enabling him to economise his physical strength while attending to his intellectual development. Our race, which seems to have reached its limit of physical development, is ready to enter upon the foretold stage of psychical evolution.

period when men shall live in brotherly love together, making heaven of earth, as even now it is in our power to do, if we live up to Christ's command: "Whatsoever ye would that others should do unto you, that do ye also unto them". Had some of the dogmatic scientists of this age followed this command, Keely's discovery might have been sooner known in all its importance, protecting him, as their acknowledgment would have done, from the persecutions that have operated so detrimentally against the completion of researches which should have been finished before any attempt was made to apply the discovery to commercial ends. No scientist who witnessed the production of the force displayed by Keely, in a proper spirit, but would have been welcomed by him to further experiments in its operations, as were Professor Leidy and Dr. Willcox in 1889. So, in truth, those who printed their edicts against Keely about ten years since are, in part, responsible for the loss to the world which this long delay has occasioned. Still, in view of the acknowledged fact that "not one of the great laws which science now accepts as incontrovertible truths, but was vehemently denied by the scientists of its time, declared to be *à priori* impossible; its discoverers and *supporters* denounced as fools or charlatans, and even investigation refused, as being a waste of time and thought"; it would be too much to expect from the "thinkers of this age" any greater degree of readiness to investigate claims that threatened to demolish their cherished notions than characterised their predecessors.

It is a canon of science that molecular aggregation generally involves dissipation of energy. For more than fifteen years Keely has demonstrated that all molecular aggregation is attended with an absorption of energy, relieving by vibratory power the latent force held in a few drops of water, and showing thereby a presence of from ten to fifteen tons per square inch, claiming that the resultant development of any force, and of all forces, is only accomplished by conditions that awaken the latent energy carried during molecular aggregation.

Had the discoverer of this new law of nature not been dependent upon a company, "a ring", for funds to pursue his investigations, scientists would have been put in possession of this law at an earlier stage of his experimental research; but following close upon his production of the latent force carried in all forms of aggregated matter, he became entangled in the meshes of an organization that cared nothing for science, and a great deal for the wealth which, it was seen by practical business men, must sooner or later accrue as the result of a costless motive power. In other words, those who interested themselves in Keely's discoveries were interested solely in their marketable value; or if there chanced to be one who was not so interested, that one was not of sufficient influence in the scientific

world to be able to induce capitalists to come forward and contribute toward saving the discovery to this age, by protecting the discoverer from the persecution that he was subjected to from those who had the management of the commercial affairs of the company. "When the history of his discoveries and inventions come to be written, there will be no more pathetic story in the annals of genius than that of John Worrell Keely," wrote Harte, in 1888. "The world hereafter will find it hard to believe that in the last quarter of the 19th century a man with an insight into the secret workings of Nature, and a knowledge of her subtler forces, which, whenever utilized, will relieve mankind from much of the grinding toil that now makes bitter the existence of the vast majority of mortals, that such a man should have been persecuted, because in all the ranks of science there was not found one man capable of understanding his colossal work!—because in all the ranks of religion there was not found one man able to realize the enlarged conception of Deity immanent in Keely's great thoughts!—because in all the ranks of commerce, of speculation, of literature, of art, there was not found one man large enough, generous enough, unselfish enough to furnish money for a purpose that did not promise an immediate dividend!"

Let us see in what this "enlarged conception of Deity" differs from the ordinary conception. Certainly not in being a new or original conception. Before St. Paul's eloquent speech commencing "Ye men of Athens!" Aratus, the poet of Cilicia, the author of "Phenomena", wrote—"We are the offspring of God"; and St. Paul, quoting Aratus, continued, "In Him we live and move and have our being". From that hour, down the blood-stained path of the ages to the present, there have been men, spiritually endowed, who have taught that He who created, commands and governs, the universe, sustains it by the power of His will; and that were it not for the celestial streams of radiation, this superhuman influence, constantly flowing into all created forms, the universe would pass out of existence, would perish in a moment. So well did Macvicar, the great Scotch divine, understand this conception of Deity, that he wrote—"The nearer we ascend to the fountain-head of being and of action, the more magical must everything inevitably become; for that fountain-head is pure volition. And pure volition as a cause is precisely what is meant by magic; for by magic is merely meant a mode of producing a phenomenon without mechanical appliances—that is, without that seeming continuity of resisting parts and that leverage which satisfy our muscular sense and our imagination, and bring the phenomenon into the category of what we call 'the natural'; that is, the sphere of the elastic, the gravitating; the sphere into which the '*vis inertiæ*' is alone admitted."

We call this the sphere of the natural; but, when we come to higher workings of natural laws, with which we are not familiar, we designate them

as "supernatural"; and scientists, witnessing some of Keely's experiments, like those of overcoming gravity, of rotation of the needle of a compass,* of the disintegration of water, &c., and not believing in any workings of laws unknown to them, have followed in the footsteps, still unobliterated, of the narrow-minded, bigoted persecutors of Galileo; and have denounced Keely as "a modern Cagliostro". When men of more extended research have been on the eve of investigating for themselves they have, until 1889, been deterred from doing so by the representations made to them that Keely was "using compressed air to humbug his audiences". Until Professor Leidy and Dr. Willcox gave their attention to Mr. Keely's claims as the discoverer of a new form of energy, the way was not open for Mr. Keely to disclose his conjectures, his hypotheses and his theories. Regrettable as this fact has seemed to be, it is now seen that any previous revelation of his discovery, other than to scientists, might have been premature, so little did Keely himself know, until within two years, of the developments he has at last reached in his work of evolution. The time was not ripe for the disclosure: "God never hurries". He counts the centuries as we count the seconds, and the nearer that we approach to the least comprehension of his "underlying purpose", the better fitted are we to do the work he assigns us, while waiting patiently for our path of duty to be made clear to us; like the labourer, in Tolstoi's Confession, who completed the work that had been laid out for him, without understanding what the result would be, and unable to judge whether his master had planned well. If the prophecies of Scripture are fulfilled, the twentieth century will usher in the commencement of that age in which men and women will become aware of the great powers which they inherit, and of which Oliphant has said that we are so ignorant that we wholly fail to see them, though they sweep like mighty seas throughout all human nature.

What is the character of these powers which Oliphant has written so eloquently concerning? Can we not form an inference from St. Paul's "most precious and deeply scientific context", in which he introduced the quotation from the Greek poet Aratus, who was well known in Athens, having studied there?

If we are the offspring of God, how rich must be our inheritance! If we are the children of God, why do we not trust our Father? But this is not science! A philosopher has said that if ever a human being needed divine pity, it is the man of science, who believes in nothing but what he can prove by scientific methods. Scientists will have to admit, in the light of Keely's discoveries, that the sensibility and intelligence, which confer

* This is effected by polarization and depolarization, and the rotation of a non-magnetic needle by molecular differentiation: both needles revolving nearly 120 times in a second.

upon us our self-directive power, do not have their origin in our molecular structures. That they take their first beginning in matter is one of the most inadequate conceptions that was ever proposed for scientific belief. If it were so, we could not claim to be the offspring of God, who is the Fountain of all life, the ever living, from whom, as "His very kind", we inherit this self-directive power; not the molecular bodies which are our clothing. God is our Father. The material structure is the mother and nurse. The hypothesis that there are no beings in the universe but those which possess molecular bodies, is the conjecture of a mind that has no conception of the illimitable power of the All Mighty. The link, which connects mind with matter, gives us a higher conception of the Deity. Keely places it in the mind flow, the result of the sixth sub-division. When that order of dissociation is reached, and not before, we are ready to rise out of our molecular bondage into the freedom we inherit as heirs of God and co-heirs with Christ of immortality.

"The problem of the origin of life would become a matter of easy analysis," writes Keely, "if the properties governing the different orders of matter could be understood in their different evolutions. Disturbance of equilibrium is the prime mover, aggregator and disperser of all forces that exist in nature. The force of the mind on matter is a grand illustration of the power of the finer over the crude, of the etheric over the molecular. If the differential forces of the brain could become equated, eternal perpetuity would be the result. Under such a condition the physical would remain free of disintegration or decomposition.

"But the law, laid out by the Great Master, which governs the disturbance of equilibrium, making the crude forms of matter subservient to the finer or higher forms, forbidding anything molecular or terrestrial to assimilate with the high etheric, the law that has fixed the planets in their places, is an unknown law to the finite mind, comprehended only by the Infinite One."

Some of our men of science once settled the problem of the origin of life to their own satisfaction, only to learn that "speculation is not science"; for a substance which, when dissolved, crystallises as gypsum, cannot produce vital force; and it is like groping among the bones of a graveyard to look for spontaneous generation in a shining heap of jelly on the floor of the sea.

When our learned men are forced to admit that "all motion is thought", that "all nature is the language of One in whom we live, and are moved, and have our being", the attempts to evolve life out of chemical elements will cease; the Mosaic records will no longer be denied, which tell us that the Creator's law for living organisms is that each plant seeds, and each animal bears, after his kind; not that each seeds and bears after

another kind. The doctrine of evolution, as made known to us in Geology, is a fundamental truth ; proving that " there has been a plan, glorious in its scheme, perfect in system, progressing through unmeasured ages, and looking ever toward man and a spiritual end ".

The Rev. John Andrew, in his " Thoughts on the Evolution Theory of Creation ", mentions that Haeckel gives the pedigree of man from primeval moneron in 22 stages. Stage 20 is the man-like ape ; stage 21 is the ape-like man ; stage 22 is the man ; but he confesses that the 21st stage—the ape-like man—is entirely wanting in all the records.

There is no missing link in the evolution theory, as laid down in Keely's pure philosophy. Inasmuch as the Father of all is Himself a Spiritual Being, cosmical law leads us to expect that the type of created being, His offspring, shall be spirit also. Nor can Being in any object be so attenuated, or so far removed from Him who filleth all in all, but it must surely retain an aura of His spiritual nature. The corner-stone of this philosophy is one power, one law ; order and method reigning throughout creation ; spirit controlling matter, as the Divine order and law of creation that the spiritual should govern the material—that the whole realm of matter should be under the dominion of the world of spirit. Nor is this a new truth. According to Diogenes Laërtius, Thales taught that souls are the motive forces of the universe. Empedocles affirms that spiritual forces move the visible world. Virgil asserted that mind animates and moves the world ; that the spiritual realm is the soul of the universe. The universe is not a mass of dead matter, says Gilbert (in his work, " De Magnate "), but is pervaded with this soul, this living principle, this unseen cause of all visible phenomena, underlying all movements in the earth beneath and in the heavens above. Joseph Cook affirms that as science progresses it draws nearer in all its forms to the proof of the spiritual origin of force—that is of the Divine immanence in natural law : and that God was not transiently present in nature—that is, in a mere creative moment ; nor has He left the world in a state of orphanage, bereft of a deific influence and care, but He is immanent in nature, as the Apostle Paul and Aratus and Spinoza declared. As certainly as the unborn infant's life is that of the mother, so is it divinely true that somehow God's life includes ours ; and we shall understand the nature of that relationship when, in due time, we have been " born again " into the life of the spirit. " The economy of creation is not regarded in this philosophy as a theory of development all in one direction ; but as a cycle in which, after development, and as its fruit, the last term gives again the first. Herein is found the link by which the law of continuity is maintained throughout—the link which is missing in the popular science of the day ; with this very serious consequence that, to keep the break out of sight, the entire doctrine of spirit and the spiritual world is ignored or altogether

denied." Science admits that nature works with dual force, though at rest she is a unit. "Nature is one eternal circle." Keely's discoveries prove that the doctrine of the Trinity should be set down as an established canon of science—the Trinity of force. All nature's sympathetic streams—cerebellic, gravital, electric and magnetic—are made up of triple currents. The ancients understood this dogma in a far deeper sense than modern theology has construed it. The great and universal Trinity of cause, motion and matter—or of will, thought, and manifestation—was known to the Rosicrucians as *prima materia*. Paracelsus states that each of these three is also the other two; for, as nothing can possibly exist without cause, matter and energy—that is, spirit, matter and soul (the ultimate cause of existence being that it exists), we may therefore look upon all forms of activity as being the action of the universal or Divine will operating upon and through the ether, as the skilled artificer uses his tools to accomplish his designs; making the comparison in all reverence.

It is conceded by those most conversant with the nature of Keely's discoveries that he must either create force, or liberate latent energy. As Omnipotence alone creates, it follows that Science must be wrong in two of her most fundamental laws; one relating to the indivisibility of the atom; the other to the dissipation of energy in molecular aggregation. This, Keely establishes in the one experiment of disintegration of water, releasing from three drops the latent energy carried, during and from the time of molecular aggregation, and showing a pressure of fifteen tons to the square inch. Therefore, ought it not to be conceded that it is not "a waste of time and thought" to give attention to Keely's theories, and to investigate from the standpoint of vibratory physics, instead of setting limits to the operations of Nature and the power of the Almighty from the narrow platform of mechanical physics?

What Keely means by "Sympathetic Flows".

The action of Nature's sympathetic flows regulates the differential oscillatory range of motion of the planetary masses as regards their approach toward and recession from each other. These flows may also be compared to the flow of the magnet which permeates the field, existing between the molecules themselves, sensitising the combined neutral centres of the molecules without disturbing, in the least, the visible molecular mass itself. In the planetary masses—balanced as it were in the scales of universal space. floating like soap-bubbles in a field of atmospheric air, the concentration of these sympathetic streams evolves the universal power which moves them in their oscillating range of motion to and from each other. This sympathetic triple stream focalises and defocalises on the neutrals of all such masses; polarising and depolarising, positive and negative action, planetary

rotation, etc., etc. It is thus that all the conditions governing light, heat, life, vegetation, motion, are all derived from the velocity of the positive and negative interchange of celestial sympathy with the terrestrial.

Every harmonious condition of Nature's evolutions is governed by one incontrovertible law; that of concordant assimilative harmony. This concordant key is the ruling one over all the antagonistic, negative, discordant ones; the one that diverts the disturbance of sympathetic equilibrium to one general concentrative centre for redistribution. Harmony concentrates, Harmony distributes. The focalising point of concordant sympathetic concentration is the percussive electric field, where the velocity of its sympathetic streams rebounds with a power that throws them far out into universal space; and so far beyond their equative centre of equilibrium, as to bring them in sympathy with the universal attraction of the combined neutral centres of all planetary masses.

KEELY.

Sympathetic streams which control the action and reaction of all visible forms of matter.

What is light and heat, and how are they evolved? and why are they so intensely perceptible as emanating from the solar world?

Light and heat, considered theoretically, belong to the highest orders of the phenomenal. They can only be accounted for by the velocity of sympathetic streams, as interchangeable to and from centres of negative and attractive focalisation. In considering the velocity of vibration, as associated with the projection of a ray of light, to be at least one hundred thousand billions per second, it is easy to account for the origin and demonstration of these two elements by the action of celestial sympathetic streams.

1st. Light and heat are not evolved until the force of the vibratory sympathetic stream from the neutral centre of the sun comes into atomic percussive action as against the molecular atmosphere or envelope of our planet. It is so with all others that are perceptible to our senses. The visibility of the planets can only be accounted for in this way, some in a great degree, some in less. Innumerable thousands remain invisible to us by not having the conditions surrounding them, and associated with them, which favour the atomic and molecular antagonistic friction necessary to make them visible. The velocity of a steel ball, passing through the atmospheric envelope, at a speed of thousands of billions times less than an etheric sympathetic stream, would be dissipated into vapour in an indefinite period of a second of time. Light and heat, in a certain sense, are one and the same; light giving heat, and heat giving light. The whole mystery, as associated with their evolution, is explained by the bombardment of the

sympathetic etheric stream on the dense portion of the molecular, in seeking the sympathetic, concordant, neutral centre of the planetary mass that surrounds the point of focalisation.

The positive and negative interchange of this true sympathetic stream keeps intact the magnetic force of the polar envelope of the earth; making it, as it were, a great magnet of itself. The fact of this magnetic force being universally present, on and in our planet, proves the immeasurable speed and power of etheric sympathetic interchange. Thus it is that from the velocity of these sympathetic rays the earth's standard of heat and light is evolved and kept in balance. This interchange of sympathetic radiation between the solar world and its system of planets equates the sympathetic volume by the reception of the full amount expended on sympathetic distribution, thus showing the never-ending restoration of equilibrium by the same medium that disturbs it during intermittent sympathetic action There are very many facts in vibratory physics which prove that the volume of heat, supposed by many to emanate from the sun, if concentrated upon a centre of the volume represented by the sun, would give enough focal force, if projected upon the system of planets that is under its control, to vaporize them in one month's time. A ray of heat one billion times greater than the whole volume of the sun represents could not pass through the dark vacuous boundaries which lie between us and the sun without being neutralized and absorbed.

KEELY.

What is Electricity?

Electricity is the result of three differentiated sympathetic flows, combining the celestial and terrestrial flows by an order of assimilation negatively attractive in its character. It is one of Nature's efforts to restore attractive differentiation. In analyzing this triple union in its vibratory philosophy, I find the highest order of perfection in this assimilative action of Nature. The whole condition is atomic, and is the introductory one which has an affinity for terrestrial centres, uniting magnetically with the Polar stream, in other words, uniting with the Polar stream by neutral affinity. The magnetic or electric forces of the earth are thus kept in stable equilibrium by this triune force, and the chords of this force may be expressed as 1st, the dominant, 2nd, the harmonic, and 3rd, the enharmonic. The value of each is, one to the other, in the rates of figures, true thirds. E*b*—transmissive chord or dominant; A*b*—harmonic; A*bb*—enharmonic. The unition of the two prime thirds is so rapid, when the negative and the positive conditions reach a certain range of vibratory motion, as to be compared to an explosion. During this action the positive

electric stream is liberated, and immediately seeks its neutral terrestrial centre, or centre of highest attraction.

The power of attractive vibration of the solar forces is the great coincident towards which the terrestrial-magnetic-sympathetic flow is diverted. This force is the celestial current that makes up the prime third of the triple association. It also induces aqueous disintegration and thermal concentration, the two prime conductors towards this coincident chord of sympathy with itself. Without this aqueous disintegration there would be no connective link between the celestial and terrestrial. There would exist nothing but a condition of luminous radiation on the order of the aurora—a reaching out for the concordant without any sympathetic diversion to create unstable equilibrium of terrestrial magnetism. In fact, under such a condition the absence of the sun on one side, or the absence of water on the other, the magnetic or electric force would remain in a stable state of equilibrium, or the highest order of the chaotic. Disturbance of equilibrium and sympathetic equation constitute the dual power that governs all the varied forms of life and motion which exist terrestrially, of which the electric or magnetic is the prime mover and regulator. All electrical action, no matter of what character, has its sympathetic birth by the intervention of that current of the triune flow, which I call the dominant, with the Polar harmonic current, all sympathetic flows being composed of three currents. They become associative one with the other only near the junction of terrestrial interference. The great vacuous field which exists between the planetary ranges holds this portion of the etheric flow free of all antagonism, molecularly or otherwise, till the associative point is reached (so wonderfully planned by the Great Creator) for instant electric evolution and assimilation with terrestrial centres of attraction. I call this intervention atomic-inter-molecular, and molecular, density. The combination of the action of the triune sympathetic-celestial stream with the same intervening medium induces heat and light, as the resultant of these corpuscular conflictions with sympathetic celestial and terrestrial focalized centres of neutral radiation. I do not recognize electricity, nor light, nor heat as coming from the sun. These conditions, according to my theories, emanate from atomic and inter-atomic interference on induced molecular vibration by sympathetic etheric vibration, the celestial-attractive being the prime mover. In my estimation this is not at all phenomenal; it is only phenomenal as far as the knowledge of its action in mechanical physics is concerned. Physicists have been working in the wrong direction to lead them to associate themselves with Nature's sympathetic evolutions.* The

* Electricians are now admitting that, in electric currents the energy does not flow through, or along the wire, itself; but is actually transmitted by the ether vibrations outside of the wire, just as in Keely's experiments, running his musical

expression "Electricity attracts at a distauce" is as bad, if not worse, than the "microbe of the Magnet". Clerk Maxwell seems, when theorizing on sound transmission by an atmospheric medium, not to have taken into consideration the philosophy attending the phenomena of the origination of electric streams in celestial space. Light is one of the prominent evolved mediums in electric action, and is evolved by corpuscular bombardment induced by sympathetic streams acting as between the neutral centres of planetary masses, all of which are under a condition of unstable equilibrium. These unstable conditions were born in them, and were thus designed by the Architect of Creation in order to perpetuate the connective link as between the dispersing positive and the attractive negative. The action that induces this link I call sympathetic planetary oscillation.

KEELY.

Attraction, Propulsion, &c.

The action of the magnetic flow is dual in its evolution, both attractive and propulsive. The inclination of the plane on which the subtle stream moves, either to the right or to the left, has nothing to do with positive or negative conditions. The difference in conditions of what is called, by electricians, positive and negative electricity, is the difference between receptive and propulsive vibrations. They can be right or left receptive, or right or left propulsive. The positive vibrations are the radiating, the negative vibrations are the ones that are attracted toward the neutral centre.

The negative-sympathetic polar stream is the magnetic flow proper and it is in sympathetic coincidence with the second atomic flow; the electric current is the first and second order of atomic vibration, a dual force, the flow of which is too tenuous to displace the molecules. It can no more do so than the flow from a magnet can displace the molecules of a glass plate when it is passed under it. The flow from a magnet is too fine to disturb the plate molecules, but passes as freely between them as a current of air would through a coarse sieve.

Like poles do not repel each other simply because there is a perfect sympathetic equation between them; the same in unlike poles. If a differentiation of $33\frac{1}{3}$ against 100 is established between them, whether like or unlike, they become attractive to each other. They become repellant after differentiating them, $66\frac{2}{3}$ of the one against 100 of the other, by sympathetic vibration.

Taking into consideration even the introductory conditions of the etheric

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sphere, with a fine 'thread' of silk, the energy is not transmitted through the sewing-silk, which acts only as the medium that makes the transfer of energy, in this way possible; though not itself transferring it.

stage, etheric vibration has proved to me that the higher the velocity of its rotating stream the greater is its tendency towards the neutral centre, or centre of sympathetic coincidence. Were it otherwise, how could there ever be any planetary formations, or the building up of visible structures? If a billiard ball were rotated to a certain velocity, it would separate in pieces, and the pieces would fly off in a tangent, but if it were a ball of ether, the higher the velocity of rotation, the stronger would be the tendency of its corpuscules to seek its centre of neutrality, and to hold together.

It is not a magnetic force that is borne on the etheric atom which gives it its power to draw to it streams of coincidence. The magnet is only susceptive to certain aggregated forms of matter; iron, for instance, and its preparations.

All moving bodies of visible matter produce heat as according to their velocity. The flow of gases only induces thermal reduction from molecular friction. By this term it must not be understood that the molecules actually come in contact, and rub against each other. There is no pressure, however great, that can cause molecular contact. The area of the volume of the molecule can be reduced by enormous pressure, and the tension thus brought to bear on their rotating envelopes induces heat. The heat thus induced is a positive proof of the wonderful velocity of the etheric envelope. If the molecules were dead—which is an infinite impossibility—to sympathetic vibration, and without a rotatory envelope, and all the pressure possible to conceive were brought to bear upon them, it would not induce the slightest thermal change.

KEELY.

Energy.

Energy is a sympathetic condition inherent in all forms of aggregated matter, visible and invisible. It is ever present, in its latent condition, and is aroused by the sympathetic disturbers of its equilibrium. By this conservation it becomes transferable. The sympathetic correlation of mind force in the cerebral convolutionary centres transfers its energy to the physical organism.

Bring a steel rod in contact with a magnet, and the latent energy in the rod is brought into action without its becoming impregnated by its magnetic excitor. Energy is an infinite latent force. If it did not exist it could not be generated. Consequently, there would be no energy to lose nor to conserve. The volume of latent energy in the etheric domain never increases nor ever grows less. It will remain the same as yesterday, to-day and for ever.

KEELY.

Vibratory Physics.

Nature has established her sympathetic concordants from the birth of the neutral centres of the planets. This is gravity ; therefore gravity is fixed, inherent. There is no flight of gravity. The difference in the condition of the sympathetic nerve centres, and the variations in the chord aggregation of the masses, as established in the man or woman at birth, constitutes the molecular condition of the individual. The molecular state of animals, vegetables, and minerals, depends upon the aggregation of their chord centres. It is impossible to make two coins from one die the same in its molecular aggregation. The mere picking up of a coin and replacing it causes billions of molecules to be lost. This produces a change in the chord of mass of the coin. As this fact has only been developed by persistent progressive research it is quite easy to comprehend the nature of the difficulties that lie in the way of perfecting devices for the guidance of artificers and mechanics, whereby they can bring a proper vibratory action into play to induce positive sympathetic transmission. In order to transmit my knowledge by demonstration it will be necessary to have much more perfect instruments than those crude devices which I first constructed for my researches. One of my perfected instruments shows to the eye (by certain molecular effects produced by a certain order of vibration) when the chord of harmony is established between two neutral centres. Another, when connected with the sympathiser, denotes accurately by the colour of a certain sound or combination of sounds the number of vibrations that are necessary to induce certain effects of mechanical combinations.

Inaudible vibrations are tested by the magnetic needle and sound colours. Every gaseous molecule is a resonator of itself, and is sensitive to any and all sounds induced, whether accordant or discordant. At the normal density of the atmosphere we hear a volume of sound, focalized of the combined association of every molecule brought under sound influence. When we reduce the atmospheric volume of a chamber to 50/100, then our ear is sensitive to the reduction of the acoustic force evolved on the same ratio, and so on, until sound becomes inaudible. This inaudibility to our organ of hearing is no proof whatever of any reduction of the acoustic force evolved on the introductory impulse given to the bell. It is only a proof that the number of the molecules left for the acoustic force to act upon has been so reduced in number (by increasing the vacuum), that the concentration of sound from the diminished number cannot be heard. The ear is not susceptible to the acoustic force emanating from one molecule, nor even from the concentration of one hundred millions of billions of molecules. The highest vacuum that can be induced, taking but a cubic inch in volume to act upon, will leave a residual number of molecules one hundred billion

times as great as the above given number, and yet be perfectly inaudible when all their acoustic forces are focalized.

The audible has been conquered in my instruments to that extent which brings me into sympathetic contact with the inaudible, the vitalized conditions of which (as regards sympathetic union with the terrestrial) are the pure and only essentials necessary towards establishing the sensitive link between the instrument and terrestrial chord-masses, in order to run sympathetic machinery. But there is still before me a vast region to be explored before the keystone of this sympathetic arch is set in position to carry the high order of sympathetic transfer that I aim at. I have every reason to hope that when I have mastered these mechanical difficulties I shall be able to control this most subtle of Nature's forces. When this is done, the commercial engine will soon follow. There is no truer nor quicker way to reach that end than the one I am now pursuing. My obligations on this line once fulfilled, I shall be at liberty to turn my attention to the consideration of the mental forces associated with the physical, and in fact the solution of the mechanical problem is one and the same in principle, as is the physical and mental. When one is solved all is solved. The convolutions which exist in the cerebral field are entirely governed by the sympathetic conditions that surround them.

"The force which binds the atoms, which controls secreting glands,
Is the same that guides the planets, acting by divine commands."

All abnormal discordant aggregations in these resonating convolutions produce differentiation to concordant transmission, and according as these differentiations exist in volume, so the transmissions are discordantly transferred, producing antagonism to pure physical action. Thus, in motor ataxy, a differentiation of the minor thirds of the posterior parietal lobule produces the same condition between the retractors and exteriors of the leg and foot, and thus the control of the proper movements is lost through this differentiation. The same truth can be universally applied to any of the cerebral convolutions that are in a state of differential harmony to the mass of immediate cerebral surroundings. Taking the cerebral condition of the whole mass as one, it is subservient to one general head centre, although as many neutrals are represented as there are convolutions. The introductory minors are controlled by the molecular; the next progressive third by the atomic; and the high third by the etheric. All these progressive links have their positive, negative, and neutral position. When we take into consideration the structural condition of the human brain, we ought not to be bewildered by the infinite variety of its sympathetic impulses, inasmuch as it unerringly proves the true philosophy that the mass-chords of such structures are governed by vibratory etheric flows. There is no structure whatever—animal, vegetable, mineral—that is not built up from the cosmic ether. Certain orders of

attractive vibration produce certain orders of structure, thus the infinite variety of effects, more especially in the cerebral organs. Discordance cannot exist in the molecule proper. Discordance in any mass is the result of differentiated groups induced by antagonistic chords, and any differentiated mass can be brought to a condition of harmony or equation by proper chord media, and an equated sympathy produced, whether the mass be metal or brain.

There is good reason for believing that insanity is simply a condition of differentiation in the mass-chords of the convolutions, which creates an antagonistic molecular bombardment towards the neutral or attractive centres of such convolutions. This may be compared to a knot on a violin string. As long as this knot remains, it is impossible to elicit, from its sympathetic surroundings, the condition which transfers pure concordance to its resonating body. Discordant conditions *(i.e.*, differentiation of mass) produce negatization to coincident action. Pure sympathetic concordants are as antagonistic to negative discordants as the negative is to the positive ; but the vast volume the sympathetic holds over the non-sympathetic, in ethereal space, makes it at once the ruling medium and re-adjustor of all opposing conditions, when properiy brought to bear upon them. . . . .

Josiah Royce is right as regards correspondent sympathetic association between two conditions. If concordance can be established, even of unlike states, no matter whether it be of the high tenuous forces of nature, gases with liquids, liquids with solids, solids with gases, the structural conditions can be perfectly adverse. Their neutral centres are the focalized seat of, or for, sympathetic concordance for controlling any differentiation that may exist outside, or on, the mass that surrounds them. Certain orders of vibration can reach these centres and establish a concordant flow of sympathy, independent of any and all mass antagonism ; in other words certain orders of sympathetic vibratory transmission can correct and equate all differentiation that may exist between physical organisms and their cerebellic flows. Discord is disease. Harmony is health.

KEELY.

The *Standard* calls attention to the fact that Lord Rosebery has pointed out how fast mental disease of one form or another is growing among the population of London—so fast that a new asylum, containing 5,000 patients, must be built every five years. "This," said his lordship, "is a penalty of civilisation".

When we take into consideration the effect upon the nerves (in sensitive organisations) of living in the vicinity of railways, more especially of the elevated railways in cities, the incessant jarring vibrations which are

communicated to houses, even from underground railways, to say nothing of the piercing shrieks of the steam whistle, is it to be wondered at that mental disorders and nervous diseases are on the increase? With this increase of the most terrible form of affliction, the remedy will follow, for our necessities are known to One who "with a Father's care and affectionate attention supplies the wants as they arise, of the worlds which lie like children in His bosom". Transcendental Physics will, in due time, make known the curableness of many disorders now considered incurable.

On this subject Mr. Keely writes:—Every disease, that the physical organism is subject to, has its connective link in the cerebral domain; where it unerringly telegraphs, as it were, its molecular differentiations (through the spinal dura moter or physical sympathetic transmittor) and *vice versâ* back again. The sympathetic communication, as between the physical and mental forces, show up truthfully the pure conditions that govern the celestial and terrestrial link of sympathy, as between the finite and the Infinite in planetary suspension. The whole system, governing the suspension of the innumerable planetary masses,—the infinite certainty and harmony of their eccentric and concentric evolutions and revolutions, in their orbital and oscillating ranges of motion,—the triune sympathetic streams of Infinity that permeate their molecular masses—focalizing and defocalizing on their neutral centres of attraction—are all subservient to that Great Ruling Power: Mind Flow. There is not a grain of sand, nor an invisible corpuscule of floating matter, that does not come under the same rule that governs the most mighty of planets.

KEELY.

God's designs are so vast and complex (writes an anonymous author) that they can only be realised in the vast sweep of ages; and one design is subordinated to another without ever being *lost sight of* until the time has arrived for its complete fulfilment. These designs of the Creator, as expounded by our latest teachers in science, have required millions of ages to carry out. Designs involving an infinitude of efforts, ending in what to our view looks like failure, to be crowned, after a long series of ages, with complete success at last.

"All's love, yet all's law."

As the offspring of God, only by living in love, in harmony, can we fulfil the law, and maintain health and happiness, either individually, or collectively as in family life, and in our intercourse with the world. As Goethe taught:

Let the God within thee speak,
Love all things that lovely be,
And God will show His best to thee.

ABOUT THE SECRET DOCTRINE OF THE INITIATES.

(From Papers on the History of Culture.)

Among other things expected from candidates for initiation, was that they should be *willing*, *fearless*, *industrious*, *patient* and *discreet*. If not willing you cannot be fearless, if not fearless, you accomplish nothing." "He that does not work, neither shall he eat", nor can he reckon upon wages. Every sort of unnecessary care and worry must be banished from the circle of the Initiates, they must patiently wait for their time to come, resting assured, as well they may, that one day it *will* come. An Initiate has received instruction in the secrets of nature and of the human heart, once they are morally and psychically prepared for these teachings, which had been communicated, in the same order, to their teachers—previously. The rules for admission to the section of the Initiates are strict and immutable, and "many are called, but few are chosen". Because "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it". (Matthew vii. 14.)

But that gate is open never to be closed, and that road stretches out for evermore. So it is, so it has been from the dawn of time. The races of yore have disappeared, but their wisdom still remains, and can be gained by those who are *willing*, *fearless*, *industrious*, *patient* and *discreet*.

The men of the present, here in the West, may, perhaps, to a certain extent reconcile themselves to the first four conditions, but as soon as a question of silence and secresy arises, they immediately send up a loud cry about the danger of it. This is done either out of stupidity or out of spite,—stupidity because they ignore that the Master from Nazareth, himself enjoined secresy upon the Initiates when among those not worthy. In that well-known glorious Sermon on the Mount, he commanded his disciples: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you". (Matt. vii. 6.) On another occasion the great Master said to them, "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables. That, seeing, they may see and not perceive, and, hearing, they may hear and not understand". (Mark iv. 11, 12).

As pointed out by us above, the rule for all Initiates has invariably

been to interpret to the outsiders solely through parables those truths which they themselves had received under the seal of silence. Therefore the Gospel goes on, "All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophet, saying: (Ps. lxxviii. 2.) I will utter things which have been kept secret from the foundation of the world." (Matthew xiii. 34, 35.) In Revelation (x. 1-4.) an instance is given how Initiates were recommended to keep to themselves part of what they heard, and that the most important. "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice as when a lion roareth, and when he had cried, seven thunders uttered their voices, and when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me: Seal up those things which the seven thunders uttered and write them not." "But what is the good of all this secresy?" some may ask. There are, of course, reasons for this. Why was the same sort of secresy connected with the initiation into the Egyptian, Chaldean and Eleusinian Mysteries? And why, in distant India, does a *Guru*, up to this very day, demand from his *Chela* that he shall communicate what he has learnt, after probation, only to such as engage themselves in the same manner to hide what they have learnt of the holy mysteries and to reveal these in their turn to such among their disciples alone, who have been tried in the same way? It is because in the study of those mysteries are involved intensely earnest researches and experiments, it is because in occult information is contained the key to the secrets of Nature. Such things should not be placed in the hands of untrained people; one should not allow children to play with fire or explosives, for they would risk thus to do harm both to themselves and others. Once every century (according to our chronology within its last twenty-five years) the bulk of mankind is afforded a glimpse into the meaning of those mysteries, by the guardians of ancient lore—in obedience to laws governing their acts. At those periods they send one of their pupils, a Jacob Böhme, a Robert Fludd, a Paracelsus or a Pico di Mirandola, with the object of turning away the attention of the world from the trifling, mean, little Martha-troubles of every-day sensuous life to that "narrow path" which leads to light. And these emissaries always do succeed in some measure.

During more conspicuous historical epochs, some of the Initiates go out into the world to lay the foundation of a new creed or creeds, symbolizing part of the eternal truth, fitted for the time and locality, drawing men from

materialism and selfishness, and many a Moses has succeeded in persuading his own people to abandon the Egyptian flesh-pots and to set out on the toilsome journey through the desert to the glorious Canaan of virtue and truth. In the Bible, the Kabbala, the Ji King, the Vedas, the Bhagavad-Gita, the Dhammapada, the Zend-Avesta and the Koran, the Eternal Light breaks through the prism in different colours, but is nevertheless at the foundation one and the same. In the works of Pythagoras, Socrates, Plato, Apollonius of Tyana, Philo, Plotinus, Porphyry, Iamblichus, Proclus, Plutarch, Maximos, Numinius, Ammonius Saccas, Hierocles, Philostratus, Bishop Synesios from Cyrene, Origen, Albertus Magnus, Agrippa from Nettersheim, Emanuel Swedenborg, etc., etc., portions of the Secret Doctrine are found, although the aspects taken differ somewhat from each other. During latter years the Initiates have given information about themselves and their teachings, more especially through books by A. P. Sinnett and H. P. Blavatsky. This apparently proves the greater readiness now prevalent for receiving the Secret Doctrine, about the fundamental points of which a few short explanations may here be offered.

(1.) The Divine Power is the only reality and unalterability—all else is changeable, and consequently unreal and illusory (Maya), from the Divine point of view and with regard to variety of manifestation. As to origin—or cause—*all* is real. We, however, although being changeable and illusory on our material side, are accustomed to look upon the purely physical as real—so long as we remain at our present stage. God is all-conceiving, but can be conceived by no one. Paul of Tarsus said in his address from the hill of Mars at Athens: "The Lord is not far from every one of us; for in Him we live, and move, and have our being; as certain also of your own poets have said: For we are also His offspring" (Acts xvii. 27, 28). Something similar was written by Jesus Sirach, in Alexandria in Egypt: "By Him the end of them has prosperous success, and by His word all things consist. We may speak much and yet come short, wherefore in sum—He is all" (Sirach xliii. 26, 27).

Regarding the right mode of confessing Him the Acts (x. 35) have it: "In every nation he that feareth Him and worketh righteousness, is accepted with Him". In harmony with this stands the well-known utterance of Brahma: "I am the shrine for the whole of the human race. Those who faithfully serve other Gods worship Me unwittingly. I am the One participating in all worship and the reward of all worshippers." In the holy Scriptures of the Brahmans we read: Had the Creator of this Universe wished to give preference to any religion in particular, this one would have been reigning supreme on earth; the fact of there being several proves the sanction to it of the Highest, for He has revealed to every nation the doctrine best suited to them, and is pleased to be worshipped

after different forms. God is present just as much in the mosques of Islam and in the churches of Christianity, as in the temples of Brahma.

(2). Underneath all there is a hidden homogeneity, an inner relationship. "On earth as it is in heaven"—so far as a weak copy resembles its model. As below, so above, and "that which is on high resembles that which is in the deep"—so runs the inscription on the emerald board of Hermes Trismegistus. There is an affinity and a constant interchange between the divine and the human. The Hindoo followers of the Taraka Raja Yoga Philosophy hold that man consists of three earthly parts, *Steelopadhi*, *Suksjmopadhi*, and *Karanopadhi*, corresponding to Brahma, Vishnu and Siva, the three persons in the Hindoo Trinity (Trimurti)—together with one heavenly part, Atma—or the Spirit—which corresponds to the unknown Divinity (Parabrahm). The Brahman Vedanta Philosophers divide man into four or five earthly parts—in the latter case named: *annamaya*, pranamaya, manomaya, vignanamaya and anandamaya cosa—and *Atma*, the heavenly spirit. Something corresponding to this division of three or four parts occurs with the Indians in Minnesota and Dakota. Le Sueur related nearly 200 years ago about the Dakota Indians having three souls—but their own holy men assert that they have four. After death one remains *in* or *close to* the body; the second settles down in a bundle of hair or clothes having belonged to the dead man, which bundle is carefully preserved by the relatives until an occasion offers to throw it away on the ground of an enemy; the third goes to spirit-land; and the fourth takes up its abode in the body of a child or animal. (See Robert Grônberger's *History of Minnesota (Minneapolis*, 1889) p. 38.) Parallels to this are found in the world of their gods. Wahkinyan, one of the higher gods, is supposed to live in a dwelling on the top of a high mountain in the far west. This dwelling has four entrances, guarded by sentinels dressed in red down. A butterfly watches at the east, a bear at the west, a deer-calf at the south, and a reindeer at the north entrance (page 20). And the god Heyoka is represented in four persons (page 21). The adherents of the Secret Doctrine divide man in seven principles and the Universe also in seven corresponding to these. The principles of man are called: *Sthula Sarira* (the body), *Prana* (the vitality), *Linga Sarira* (the astral form), *Kama rupa* (the seat of desire), *Manas* (the mind), *Buddhi* (the soul), and *Atma* (the spirit).

(3.) The divers principles (or stages) of the universe are rightly understood only by the corresponding principles within man. Paul says: "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Corinth. ii. 14).

We—with our materialistic tendencies—are not able to understand God, and we ought not to attempt confining Him within the narrow limits of our conditions and attributes.

(4.) Just as there are sundry grossly material species in Creation, likewise there are many of more refined kinds of whose existence we cannot be aware under ordinary circumstances. We have to be transferred to their own plane in order to be made cognizant of their presence, by means of the oral and visual senses.

(5.) There is a root-religion, out of which all the others have sprung. The divine revelation, altogether absent from none of these doctrines, constitutes what is true in them all. The encroachments of dogma, however, have either concealed or altered most of these truths. And the motto of the Initiates is: "there is no religion higher than *truth*". "If you would find the origin of all religious systems, you must look for it in Tibet and Great Tartary", was the assertion of our compatriot, Swedenborg. It is in Tibet the supreme lodge of the Initiates is placed even at this moment. In fundamental religion is found a key to all the different creeds. Every one of the ancient doctrines points to a theosophy older than all of them. "The key which unlocks one must unlock the rest, otherwise it cannot be the right one", Dr. Alexander remarks in his *Eclectic Philosophy*.

(6.) The whole of manifestation must pass through many stages from a lower to a higher, ever circling onward in spirals. Man is undergoing continuous development into something higher, from one incarnation to another. Like the Egyptians and the Jews in bygone days, Brahmans, Buddhists and Confucians believe up to this day in re-incarnation, which doctrine among the ignorant masses takes the shape of metempsychosis, where not unfrequently is met the notion, equally absurd and illogical, of the human soul entering the body of a beast. The theory of re-birth does not imply a retrogression from human to animal forms, but an uninterrupted evolution to something higher. In the New Testament this is taught with positive assurance in several places. Jesus speaks unreservedly of his pre-existence ("before Abraham was, I am" . . . .) like what Buddha, half a century earlier, had done about his own. John the Baptist was generally supposed to be either Messiah or one of the Prophets, Elijah or Jeremiah. The Angel Gabriel had predicted about John (Luke i. 12) that he should have "the spirit and power of Elijah", and Jesus once pronounced about him: "if ye will receive it, this is Elijah, which was for to come" (Matt. xi. 14). A proof of how general was the belief in re-incarnation at the time of Christ, is furnished by the question of the disciples, when Jesus once cured a man who had been born blind: "Rabbi, who did sin, this man or his parents, that he was born blind" (John ix. 2).

(7.) Special emphasis is laid by the *Secret Doctrine* on *Karma*, or the immutable law of cause and effect, unfolded through successive periods of manifestation during which Karma decides of the individual's position in earth life, his temperament, &c., &c., according to merit and demerit in past

incarnations. Thus it is the just law of Karma, and no injustice, that places one man in a low sphere of society, and another in a high one; all depends of themselves, of their acts in a former re-birth. "What a man sows, he shall also reap." The mechanism of the whole universe is all regularity and law.

Everything, *per se*, is natural and necessary—has its own "raison d'être"; it all can be explained by something else—in one word nothing on earth is independent enough not to be modified by some other thing. An effect points to a cause, this may be hidden and not easy of discovery, but nevertheless does exist. In order to produce a photographic picture, there is need of sufficiently strong light, a camera, chemicals, and a cliché prepared just the right degree of susceptibility. If all these conditions are not present and utilised after a certain manner, no picture will be produced. It is the same with everything else. All that happens or is done in this world testifies to the law of cause and effect and is subjected tc its own specific regulations.

Thought-reading and thought-transmission, psychometry, clairvoyance and other phenomena, hitherto little known by the public at large, have all their own proper causes and appear under certain fixed conditions. So also with the varied electro-magnetic and hypnotic phenomena, which are now being studied with such great interest. In the lodges of the Initiates, these natural phenomena, as yet so little observed by our times, form to themselves a branch of investigation, among others.

Not all men have been born thought-readers, nor are they all gifted with the clairvoyant far-sightedness. Quite true! But no more was there ever anyone born with knowledge of English or mathematics, &c., &c. It has to be learnt—provided the capacity for learning is there. For not all were gifted by nature with linguistic talent or a knack for solving mathematical problems. There is, however, no doubt that many might be taught both, at least in a measure, if only they were persistent in trying. But trying is indispensable.

The Hindu Yogis, the Mahommedan Sufis, the "sorcerers" of Egypt, the Chaldean magi, the Kabbalists, the Essenes, the Pythagorians, and Neo-Platonists, who made natural and psychic phenomena an object of careful, practical investigation, declared a plain mode of living necessary for attaining any marked success. Liberation from attachment to the world of sense and unceasing aspiration towards the pure realm of spirit, is the most essential, from which, as an ultimate result, will follow a cessation of further rebirth. This, consequently, should be the goal and aim for which we are, all of us, struggling all the more as the struggle is, in itself, beneficial for every purpose. It brings about a quick development of all the higher faculties of the mind, the far-sightedness (clairvoyance) becomes

immensely increased; new domains are opened up to the excessively sharpened senses, and the man thus endowed acquires a deeper insight into the truth which is the foundation of all. This we ought to be striving for. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v., 48.)

A simple, natural diet is the ideal one, and its result is wonderful, We know from Moses that vegetarian food was ordained for the primary inhabitants of the garden of Eden. (Gen. ii., 18, 19.) At the time of history when human beings attained the greatest age they were vegetarians. Noah was the first to receive the command: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things". (Gen. ix., 3). Only the Nazarenes, those marvellous men of God were directed to take unadulterated nourishment, to lead an ascetic life and to abstain—together with their mothers—from tasting "wine and strong drink". (Numbers vi., 2-4; Judges xiii., 45; 1 Saml. i., 11; Luke i., 15.)

The same enjoinment regarding intoxicating drink was given to the priests of Israel (Numbers x., 9-10), and truly occult societies of all epochs have followed their example with great profit to themselves and to their members. Among other rules considered important, are love of mankind, chastity, the conquering of all the lower passions (violent temper, indolence, weakness, etc., etc.) and others of similar tendencies. The greatest stress is laid by the Initiates on ethics. Without ethical progress no spiritual insight, no real perception of the occult powers in nature.

The sketch of the Secret Doctrine attempted in these lines is, unavoidably, most incomplete. If, notwithstanding its brief outlines and short hints (maybe obscure), it could convey even the faintest notion of the Initiates and their Secret Doctrine, the object with which this paper was written would have been reached.

Translated from the Swedish.

AN EGYPTIAN ALLEGORY.

(From "The Book of the Dead.")

Over the dark fields, heavy as a pall,
  Lit by no gleam of sun, or moon, or star,
Hangs the dark air, nor any sounds at all
  The sombre silence jar.

Still as the weed below a frozen sea,
  The pale sheaves of the ghostly harvest stand,
And through the serried row unceasingly
  There moves a spectral band.

All that have lived are there, and from their eyes—
  Whether of king or beggar, maid or wife—
Gleam terror, and dismay, and wild surprise
  At the result of life.

For this the harvest is of all their deeds,
  This "corn of Aanroo, seven cubits high";
Their good and evil actions sowed the seeds
  They reap when once they die.

Gleaning their sheaves they go, with restless feet,
  Each for himself plying the crescent knife;
And if their deeds were good, the grain they eat
  Gives them eternal Life.

But if 'twas evil that their life did sow,
  The grain is poison, and the ghostly breath
They drew in Aanroo ceases, and they go
  To everlasting Death.

KATHARINE HILLARD.

New York.

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THEOSOPHY AND THEOSOPHICAL CHRISTIANITY.

A FRAGMENT ON THE REQUIREMENTS OF A THEOSOPHICAL LIFE.

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THEOSOPHY AND THEOSOPHICAL CHRISTIANITY.

My first duty is to explain the vague and I fear somewhat misleading title of my paper, for I do not propose to define or discuss Theosophical Christianity, but rather to bring before the minds of my readers a problem that has interested me from the beginning of my enquiry into Theosophy.

The problem is this:—In the first place, why does Theosophy excite so much opposition among Christians who have shaken off many of the trammels of dogma, and from whom, therefore, Theosophy might expect a sympathetic tolerance? And secondly, why, even if this opposition be overcome, Theosophy remains, and must remain, distinct from Christianity.

Turning then to the first question, we can best enquire into the cause of opposition to Theosophy by considering a few of the objections put to us by Christians.

Primarily, its *authority* is a great stumbling-block alike to Christian and Agnostic.

To the Christian there is something especially shocking in accepting any authority antecedent to that of Christ, and when we make the further claim that the authority to which we give allegiance is higher than that of Christ, the torch of indignation is fairly lighted. Belief in living men whose holiness equals the holiness of Jesus, is felt to be blasphemy pure and simple. The dread too, of anything Oriental in character, the conviction so openly expressed that it is all very well for Hindûs, but that it is impossible for "our own beloved countrymen" to touch Eastern philosophy without becoming lax in honesty and morals, is astonishingly prevalent even among well-meaning, kindly people. "Our beloved countrymen" would do well if their standard of life were as pure as that in countries where Eastern philosophy has held and still holds sway. These people forget that the birth-place of Christianity was in the East.

Great misunderstanding exists, moreover, as to the nature of this authority. It is said that a Theosophist is not expected or even allowed to think for himself. Now this statement is so absurdly untrue that, were it not so often made, it could hardly be believed a possible one. It is certainly made in ignorance.

Theosophists hold that there are men who possess an amount of knowledge concerning the nature of the Universe and of man, which, compared with that of the average human being, appears almost divine. Therefore are they authorities. But those who possess this knowledge, have won it for themselves after ages of toil for humanity, and after "trials passing speech". So too must the aspirant to knowledge win it for himself if he would tread in their footsteps. He must *learn:* he must not expect to be *taught;* and this rule is inflexible, as all students well know. "The teacher can but point the way. . . . . the Pilgrim has to travel on alone", and again, "the Path is one for all, the means to reach the goal must vary with the Pilgrims".

Only by this means is self-knowledge to be obtained. Only by such methods is the value of the authority to be gauged.

When the learner's faith is changed into sight there can no longer be doubt for him; but even then he could not impart this confidence to another. For what, after all, do we understand by authority? and what is Christian authority?

Is it not a question of internal evidence? We read the New Testament and find there something that we know *to be truth:* the testimony of men of all sorts and conditions has been given for eighteen centuries to the lofty Spirit that breathes through the Gospels. And why? Because deep down in the heart of every man, "at the very base of his nature, he finds faith, and hope, and love"; and by this light of his soul—by the Spirit of truth which is in him—he recognizes in the Gospels the essence of the same Spirit. If this is so with regard to the truths Christianity expresses (and what Christian would deny it?) why discredit the belief of Theosophists in other authority which appeals to the same internal evidence?

Another objection often raised is that no two Theosophists give the same definition of terms, or hold the same opinions as to their tenets; that their talk is a wild high-flown jargon; that no one can see what they "are at", and that they do not know themselves.

This attack is much less easily disposed of, indeed there is some amount of justice in it. It is quite true that there are many and varied opinions amongst Theosophists; this is inevitable, since each has to think out the problems for himself. Each one naturally brings the results of his former religious experience to be ground in the mill of Theosophy. But our differences are not in essentials. The fact that we differ on some points does not alter the fact that all Theosophists agree upon three (at least) which is more than Christians can say.

It is true that our definition of terms often appears vague. This is due partly to the fact that the English language is badly equipped for translating the terms, and partly because most English minds are

untrained in such lines of thought. There have been many difficulties to contend with; but even here we are improving.

In one sense also it is true that we do not know what we are talking about. We *are* stumbling beginners in this boundless region of thought. But Theosophists can generally understand one another, and there is just the suspicion that the person who accuses us of unintelligible talk may not be taking much trouble to discover if there is any method in our madness.

It is *not* true, I hope, that we talk vain-gloriously. If we do, and if we pretend to knowledge that we have not, we deserve any blame that may fall upon us, and Theosophists are no more free from this temptation than other folks.

Again, it is said that Theosophy is too complicated, wants too much intellectual study ever to reach "the masses". The masses will answer for themselves very soon, if they have not begun to do so already. Reincarnation and Karma are essentially doctrines for the poor man: he will grasp these theories, and they will be his salvation, mental, moral and physical. Spiritual perception, not intellectual attainment, is the one thing needful in Theosophy, and the poor are in this particular not less endowed than the rich. Nor need we fear a lack of clear-headedness among those of them who have leisure for studying the philosophy. Theosophy can take its boldest stand upon this ground: and the manner in which it is received by the poor will be one of the greatest tests as to its practical applicability to daily life.

Next stands *Occultism*. This is, I believe, the most deeply-rooted of all objections, and the one that it is hardest to combat. Many will listen up to this point with interest, or with tolerance, but here the real battle begins. It is natural that it should be so, and if we look at the history of many a revival of Occultism in Europe we shall see that to Protestants, at least, the mention of any investigation into the hidden forces of nature, must inevitably arouse a feeling of profound distrust!

For the Church of Rome has been rightly credited with having had a hand in these revivals; the Church of Rome has learnt something of magic and believes in it, and this belief, spread by its agents among the people, has resulted in not a little fraud and superstition. Then there are the very real dangers attending the study of Occultism; dangers which none know so well as Occultists themselves, dangers which none can escape, none can overcome, save those who intend to use any power they may have for good, not evil. People are beginning to realise the dangers surrounding hypnotism and the spiritualistic séance-room, the phenomena being little more than the result of ignorant use, if not actual misuse, of the forces in nature which Occultism reveals.

How is this distrust to be removed from those who do not believe in

the authority we own—who have no faith in the purpose which alone can make the study of Occultism justifiable?

It cannot be done, and we can only offer a reply to some of the specific charges brought to bear against this study: as for instance, that people are asked to believe in an Occultism of which they can know nothing, because those who do know are pledged to secrecy. That it is idle to talk of Theosophy being for all, when it is only the favoured few who become "initiated" or "illumined". That only those are attracted to this study who have a love of the mysterious, and who desire to pose as the priests of a new religion, who having no capacity for real science, hope by this means for a smattering of back-door revelation which shall pander to their self-importance. Now, with regard to the pledge of secrecy, there is *no* getting over the dislike to it. We can only say that many honest people have taken it and have found nothing in its nature or result that could offend the most delicate sense of honour. We can further point out that the pledge of Freemasonry is equally binding, and is not, so far as I know, considered either dangerous or wicked.

We are *not* asked to believe in Occultism or in anything else that we do not choose to believe in. Belief in Occultism, and the knowledge of certain facts concerning it, are open to all the world, and all have ordinary means at hand on which to found such a belief. The question is, what makes the belief of those who are able and willing to pass on, sufficiently strong to induce them to take a pledge?

If they are driven forward by a force there is no resisting, namely, by the conviction that by so doing they are helping on the best interests of humanity, who shall say that they are wrong to go? Neither is it fair to say that the pledged few are "favoured" or "illumined", which means, in plain language, that they have an unfair advantage over the rest of the Society!

The number of the pledged is comparatively few, but there is no favour shown to them. We wish to strive after what we call good; to lead a pure life is certainly a *sine quâ non* of acceptance. Every true Theosophist would warn any person against pledging himself until he had proved to himself the reality of his intention to study seriously, and until he had pondered well his motive for studying Occultism.

Only in this sense could "the few" be accused of spiritual aristocracy, or of exclusiveness.

With regard to our reckless handling of science, enough has been written and said to show the stand that Theosophy takes: and those in the ranks of Theosophists who follow scientific research find, I believe, many a gap in their philosophies which can only be filled by occult science.

Mention must also be made of *Nirvana*.

People have the wildest notions about Nirvana—and if Occultism excites their horror, the idea of Nirvana is that most often singled out for ridicule and scorn. (We have only to note the flippant references to it in the daily papers to be aware of this fact.) To their minds Nirvana means annihilation, and they maintain that Theosophy represents it as such, because Theosophy admits the loss of consciousness.

The question is—*what* consciousness is lost? True, the loss of personality is loss of *personal* consciousness. But personal consciousness is not spiritual consciousness, and only by the loss of the one can the other be gained.

In our present condition we can only be dimly and fitfully conscious of the consciousness that enters *Devachan*, the state of rest between two periods of earth life (in reality the Heaven of the Christians): but Nirvana, which comes at the close of the cycle of births, is a state of spiritual consciousness compared with which that of Devachan is gross. No wonder then, that we have no conception, not the remotest conception, of the consciousness of Nirvana, and no discussion as to its nature can be profitable. Further, it may be pointed out that to enter Nirvana is not the highest aim of the Theosophist—but to renounce it. He who enters is lost to humanity. He who says "For others' sake this great reward I yield" returns as a "Saviour of mankind". Few outsiders understand that this is the supreme choice—this the "Great Renunciation", and yet it should never be lost sight of: stupendous though the ideal be, it has been fulfilled and may be again.

How is it then possible to compare the Heaven of Christianity with Nirvana?

The best of Christians has only the hope of doing good to his generation. To the best of Christians the thought of the rest of Heaven is legitimate, is sweet. However cheerfully the burden of life is borne, however lovingly he has toiled for his race, however sorely his heart has ached for the suffering he has done his best to relieve, he will leave it all behind, and enter the haven where he would be. *But*, with his work for humanity ended, so far as further effort is concerned, "the little done, the undone vast" is his last sad cry. The Christian ideal is beautifully expressed by Spenser:

> "Is not short pain well borne, that brings long ease
> And lays the soul to sleep in quiet grave?
> Sleep after toil, port after stormy seas,
> Ease after war, death after life, does greatly please."

but this ideal is pitiful compared to that set forth in the "Voice of the Silence" with which many readers must be familiar. I do not mean to imply that no Christian would renounce Heaven if he should conceive that

it was required of him to do so, but I contend that the hope of Heaven as unending reward for short pain undergone on earth is a subtle one, and must have its effect upon a man's character.

There are further objections of course—notably the rejection of a personal God, and consequent lack of humility, and absence of prayer.

To most Christians the rejection of a God is a terrible thought. To them the Fatherhood of God, the love of and for God, the sense of his presence, of sin forgiven, all go to make the sum of emotion which feeds their spiritual life, the loss of which would mean the loss of all that they understand by religion. It is easy therefore to see what their attitude is towards those who claim to have something better than their religion, whose "pride of intellect" leads them to believe that man has within him a ray of that which is of the same essence as divinity itself, and with which he may identify himself through individual effort. They cannot imagine the existence of humility without a person to humble oneself before. But surely to be humble is to have a capacity for reverence—and reverence is a quality of mind not the mark of the fervent believer.

The question of prayer is a very difficult one. Theosophists do not pray to the Christian God, but they do appeal to that God who is part of themselves, but who is as yet outside of them. But the appeal is a registration of *will*—a command, and not a supplication. It is "the profound obeisance of the soul to the dim star that burns within". And herein lies the difference.

We will now consider the second question, as to why Theosophy must remain distinct from Christianity, even supposing opposition be overcome.

There are many good people who will tolerate in others a freedom of thought and speculation from which they themselves abstain, and who, having the spirit of good-will towards men, will accept the co-operation of any who show a like spirit. The denial of a personal God is to them not so terrible a thought, or at least they are content to leave the discussion in the belief that the difficulty arises more in the expression than in the conception. Indeed, it is astonishing what latitude some Christians allow on this point; the veil of separation is so thin, that it seems as if it might be rent at any moment. But the veil is a reality—however thin—and is the division between Theism and Pantheism. These people can least understand why Theosophy shows so uncompromising a front. It is they who charge us with intolerance and with rushing to found a new sect (as if these ideas were new!). "What is good in Theosophy", they say, "is to be found in Christianity: the rest may or may not be true, but at any rate there is nothing contrary to the Spirit of Christ in your speculations. Why cannot you quietly accept the good in the Christian Church and leave the

rest, without making such a fuss. We are quite willing to have you in our midst. We sympathise with your aspirations, we see that you are in earnest. We yield to none in our ideal of brotherly love, and by separating yourself and refusing to join our worship you fail in brotherly love, and are misunderstood where it is all important that you should be understood."

Now can we hold our own here? I think so. I think we can prove that the desire to adopt us is one of expediency and policy, and that the reasons for holding aloof are those of principle. In the first place, as Theosophy holds that Christianity is only one expression, and a blurred one, of that truth which lies at the back of all religions (to which Theosophy points the way), it is quite impossible to identify Christianity with it. Christianity is but a fraction of the whole, and holds much the same place in religion as Europe does in the map of the world.

In the second place, the time is ripe for separating genuine believers from halting adherents. If some people are so broad in their views that they can tolerate Theosophy in their Church, the sooner the Church is made aware of the fact the better. These people believe that the Church is changing rapidly and will soon sink its dogmas. I do not believe it, I believe that the Church and its dogmas will stand, though the number of its supporters will decrease. It is the old question of reform within the Church. Had Sir Thomas More's ideal of uniformity been realised, the Church of Rome might have been very different: as it is she is the same now that she was in More's day. The reason that we are free to-day to follow the bent of our consciences in religious matters is because Reformers and our Nonconformist forefathers broke away from the Church for what may appear to us very small matters of conscience. Toleration is a shifting expression. In More's time it resulted usually in one having one's head cut off. In this nineteenth century it brings mental ease and comfort.

Let those who desire a church and dogma declare for it boldly, and let those who do not, enquire if there is nothing else that will satisfy their spiritual wants. It is the lack of anything else that keeps three-fourths of thoughtful people in the Church. They are quite right not to pull down until they can build up again—not to leave the company of those with whom they have so much sympathy of heart, if not of head, until they find communion of heart and head elsewhere.

Since writing this I came across an article of Prof. Momerie's in the April (1891) *Contemporary Review*, in which he very emphatically expresses the opinion that the Church is doomed. He is a good example of the type of Churchman I was thinking of, and I quote his words: "The Church of England is within a measurable distance of dissolution. In fifty or a hundred years' time, unless it undergoes a radical change, it will have prac-

tically ceased to exist. There may still be an institution of bishops, priests and deacons, but it will appeal exclusively to the intellectual dregs of the community, and could only therefore in bitterest irony be called a 'National Church'."

I do not know, and I should like to know, what ideal of a National Church Prof. Momerie and similar thinkers hold. Have they a desire for unity, or do they show a disposition to combine among themselves for that purpose? They are pulling down; what will they build up? A universal philosophy or a patched church, with the old orthodox Church of England as its bitterest enemy? Anything that rouses people to think must be good. But the leaders of these free-thinking Churchmen are able men, and must have gone much farther in thought than they dare admit, and it is difficult to see why they go no further. Reform within the Church cannot be final, another generation, "fifty or a hundred years hence", will be questioning quite as anxiously as to-day the honesty of its position with regard to the Church of the period. People will not speak the whole truth and leave it to take care of itself. Even these reformers take a very paternal attitude towards truth; they want to wrap it up in cotton-wool, to keep it from the air. It is fair to say that I am now thinking especially of *English* Christians. Most other religious thought, German for instance, has long been on far more philosophical lines, has indeed been largely influenced by the thought of its avowedly non-Christian philosophers. Take Schliermacher, whose writings would be tabooed by most English Christians and all Churchmen; he was looked upon as a little free in his views, but when he died Court and Church alike mourned his loss as a thinker and divine. Jean Paul's books are read in every family circle, and the nation holds him in loving veneration, and with justice.

Levana.

"He who seeks something higher in its own nature, not merely in degree, than what life can give or take away, that man has religion, though he believe in infinity, not in the infinite, only in Eternity without an Eternal. For he who regards all life as holy and wonderful, whether it dwells in animals, or, still lower, in plants: he who, like Spinoza, by means of his noble soul floats and rests less upon steps and heights than upon wings, whence the surrounding universe—the stationary and that moving by law—changes into one immense Light, Life and Being surround him, so that he feels absorbed in the great light and wishes to be nothing but a ray in the immeasurable splendour. Such a man has, and consequently imparts, religion. . . . At least two miracles or revelations remain for you uncontested in this age which deadens sound with unreverberating materials: they resemble an Old and New Testament, and are these: the birth of finite being, and the birth of life within the hard world of 'matter'."

In the third place: while certain units among Churchmen declare their eagerness to keep Theosophists in their ranks, it is none the less true that they are but units who have the courage of their toleration, and their willingness would not receive support from Churchmen as a body, and they must know this. How would most clergy (to say nothing of their congregations) receive a proposal to lecture in their parish room on Reincarnation or Karma? Would they welcome a definition of the place Theosophy assigns to Christ?

But above all, there is a deep fundamental gulf between Christianity beyond the power of either side to bridge over—the gulf of personality.

Whittle it away as you will, the Christian belief is in a personal God. However spiritual, he believes in *a* Being, not in *Being*, a Being who loves and wills: *a* Spirit, not *Spirit:* he worships an Eternal, not Eternity. The attempt to gloss over this difference for the sake of a show of unanimity could not be right. I can see no failure in brotherly love consequent necessarily upon a definition of the points at issue. It is the Spirit of Love we desire to cultivate, and that Spirit can manifest itself among those who differ in doctrine as clearly as among those who are agreed.

By all means let us sink our differences when it is a question of practical work for others; and let us show the same tolerance as we claim for ourselves. Most of us have not long set out upon the path of Theosophy ourselves; we should do ill indeed to attack those who decline to follow us.

There is another reason for taking a distinct position; it is this: Theosophy by no means desires to attract Christians only. If it joined hands with Christianity it would have no force of appeal to people outside the pale of any creed, in whose ranks some of the noblest natures are to be found.

What of those men and women who, having no hope of personal immortality, yet spend their lives in the service of humanity with purity of motive and unselfishness that might put many a Theosophist to shame?

What of those who, having stood aloof from any definite belief, have yet felt within them a yearning for a spiritual life, and a reverence for the deep mysteries which every day discloses: who see an ordering of the universe for which they have found no explanation?

Has Theosophy nothing to say to them? It offers at least a lofty ideal, worthy of their consideration, and I venture to say that the discovery of this grand scheme of redemption without a Redeemer, or rather with man as his own redeemer, will be the giving of sight to many that are blind, and of a new lease of endeavour after good.

I used the word "discovery", because we must remember that though all this has been familiar to scholars and thinkers of every age, yet scholars

and thinkers are comparatively few, nor are they as a rule popularizers of knowledge or of thought. Most of us are very ignorant, many have never even heard of Reincarnation and Karma as points in Eastern philosophy.

Theosophy has therefore come as a timely reminder of these forgotten truths, and we cannot too zealously endeavour to give to others the opportunity we have seized so eagerly for ourselves.

We have then considered the reasons why Theosophy encounters opposition from Christians; how far that opposition may be disarmed; and why, after all, Theosophy stands in such apparent opposition to Christianity.

But the real question we have not attempted to touch—why it is that Christians hold views that lead them to attack Theosophy?

In short, the question is, really, why do not all people think alike?

Why if truth is one and indivisible, should its reflections be cast so differently?

If the hypothesis of Reincarnation cannot answer this, what other can?

For instance, as Theosophists believe the bent of our minds in this life is determined by the impulses we have brought with us from a former existence, and of the bent of our minds in the next life we are the arbiters now. We cannot, at this stage of our journey, look back and know what we have been, but we can judge of the present, and by the light of the present we may predict something of what the future will be.

Shall not we who have been drawn towards Theosophy in this life, be yet more strongly attracted in the next to whatever expression of this philosophy may have been established by that time? Shall we not pick up the lost threads more easily?

Will those who oppose Theosophy now not be less likely to look favourably upon its representative of the future? If the theory be true it must be so.

The time has not yet come for all, and we believe that therefore it is that the voice of Theosophy meets with little response in so many hearts. But with the larger hope that Reincarnation offers, we believe that the time must come, sooner or later, to every earnest seeker after truth, when he will no longer be satisfied with the fragment he has hitherto possessed, and when the philosophy of the East, with its answer to the problems of life and of death, will appeal to him as Truth.

We too have caught but a faint glimmer of that truth which is our lost heritage if we will but reclaim it; but as we know that dawn is to be looked for in the East, so we turn our eyes eastward, knowing that in that direction the Sun of Truth will surely rise.

C.M., F.T.S.

A FRAGMENT ON THE REQUIREMENTS OF A THEOSOPHICAL LIFE.

The mission of Theosophy is dual in its nature, to refine the imagination and to cultivate the will. Refinement of the imagination implies its training to perceive higher and subtler degrees of truth, and cultivation of the will involves assimilation and use of the higher degrees recognised by the Ego.

It should give birth to neither creed nor dogma because it acknowledges no authority but teaches that each individual is responsible to his own higher self for all that he is and all that he may become.

The present period of mental freedom and individualism is a revival of those halcyon days of Greece when philosophy was taught at the Portico and in the Grove, and both Epicurean and Stoic instilled the Delphic Oracle into the minds of students, "Know thyself". But both these and contemporary masters clung to that baneful distinction of methods which to-day among the Christians promotes a host of diverse and incongruous rituals and denominations.

The Stoic said he desired virtue only: not pleasure, but the denial of pleasure is the highest virtue, the self-torturing ascetic alone enters the haven of wisdom. While the Epicurean persuasively declared that he, too, desired virtue only, but since virtue brings the *highest* pleasure he would not destroy his capacity for wholesome and perfect abandon to happiness by barbarous mutilations, but would refine and exalt his sense of beauty and harmony by the channel of pleasure, and thus invite and enchain progressively the better and the best.

Their ultimate aim was one, but their methods differed, and caused the most radical opposition among their respective votaries. But naturally, as the Grecian was behind us in the ages, the veil curtaining the occult powers and potencies was also denser, and psychic phenomena enfolded in obscurity. Every age adds to the sum of knowledge by contributing its own experiments and aspects of life. With the larger perspective and more exalted standpoint of our spiral round we can examine both schools and recognise their virtues and deficiencies. Both were correct as far as they went, but one took a departure at the development of will and the

other at the line of imagination; neither fully recognised how inseparable these two functions of the Soul must ever be; both stopped short when they declared a given method as a universal method.

The inexhaustible variations of nature, whose multiples of seven grow beyond human calculation, should teach man that no two minds can follow one line of evolution, or conform in detail to a given code of morals, each mental centre being the focalization of æons of impressions, assimilations and reflections. Within the universe of imagination, no two can occupy the same point. "As like as two peas" is a phrase frequently used to express almost identity, but there never were two peas alike, nor even two atoms. Far less can the most subtle and potent inhalations of the soul be labelled and parcelled and be made generally applicable to man as a moral panacea.

All active methods as well as all passive experiences that lead to the recognition of innate power, a larger consciousness of tenderness and charity and helpfulness towards man, are correct. *There is no one method.* Each man must seek his own and abide by it, for our paths of evolution are as manifold as human types.

In fact the degree of evolution of any personality is determined by his independence of *thinking and willing*, his rebellion against the modifications of environment and race-habit.

A. R. Parsons in a lecture on "Parsifal" pithily declares: " . . while all Christians may be united in charity, the only ones who can think just alike are those who never think at all beyond the point of thinking it best to let others do their thinking for them".

Let each man think out his own thoughts as he feels his own feelings, and his education in Theosophy will have begun. It is the essence of all philosophy to accept the truth under every garb and in all masquerading systems promulgated by wistful Humanity.

The vexing questions of past ages regarding man's relations to pure spirit are simplified in the popular axiom that man is an epitome of the universe and contains within himself on a small scale all the potencies of the unlimited whole—as a drop of water contains the same proportion of gases as the vast sea. Holding, then, within himself the eternal essence and its antithesis, it would seem evident that he is responsible not to any outside agency or remote consciousness for the qualities and attributes of his being, but is in fact his own preserver and his own destroyer.

The scheme of vicarious atonement, which in its literal acceptation has so long clouded the intelligence and impeded the moral freedom of men, is no longer found to involve that justice which we demand in the foundation of things, and the honest mind discards an idle play of words where its most sacred potencies are involved.

That every atom has within itself a portion of divinity, that every man has within himself the possibilities of a God: this is reiterated again and again in all the Mysteries from the most ancient to the present day.

Modern science declares the same idea in the inseparability of substance and force. The germ or life-essence of each individuality exists immaculate in the pure ethers and cannot be corrupted or destroyed—it is the real vital kernel that feeds the consciousness of man, *with a determination to exist somewhere and somehow*, that lifts him from the gloom of misfortune and lovelessness and whispers of a possible immortality.

The inspiration to act comes from the Unknown and is irresistible. Ceaselessly he works, feels and reflects under the impetus of this secret power, vacillates between the higher and lower poles of consciousness, and if he exhausts the resources of his environment before being poised in the subjective sphere of purified imagination, he resumes a new environment, and the struggle with a round of experiences begins anew in persistent variation, uutil the purpose of his inmost soul is accomplished. What the purpose may be is left to the discovery of his imagination and to the realization of his will. Were perfect indifference possible, then alone might break the connection between the human consciousness and the higher or overshadowing intelligence.

Each may apply the test to himself and ascertain to what degree he is poised in the upper or lower half of his dual nature. If he is exercising to the fullest capacity those functions which lead into the abstract, refining his imagination by study of the beautiful and the true, cultivating his will by overcoming natural obstacles without and within himself, he may be certain that a firm cord binds him to his soul, that he is linked to "the thing in itself" as some German savants would say.

No one can determine for another whether he is in possession of a soul, for however inert and self-centred an Ego may appear, hidden in some repressed and unapproachable nook there are latent virtues which, though burning low, will surely burst forth in new volumes of life throughout the series of incarnations. But for himself, on the contrary, man can positively realize how far he is linked to his own soul by the character of his motives, whether they spring from the abyss of egotism and self-devotion and in gratification of mere sensuous demands, or whether they result from the eager stress to meet and mingle with the essence of things—to give oneself—to serve.

It is this soul service that creates genius and distinguishes it from an ordinary, average, imitative mind. The genius forgets his personality in contemplating and expressing the abstract; in music, in poetry, in art and philosophy, he views the reflection of universal harmony, he *feels* it until he *becomes* it. Rich in imagination, rich in will to shape his ideal on the

phenomenal plane, he is a true magician and works towards the germination of the world's soul.

Kant defines will as "a kind of causality belonging to living agents, in so far as they are rational", and freedom as "such a property of that causality as enables them to be efficient agents independently of outside cause determining them; as, on the other hand, necessity is that property of all irrational beings which consists in their being determined to activity by the influence of outside causes". All ethical philosophers agree that the dearest purpose of being is the subjection of the blind forces of nature and movements of mere instinct to the conscious royalty of the *will*. The world seems but a great initiation ground in whose successive phenomena the will is to be trained and purified. Emerson recognised it in these lines:

> "So nigh to grandeur is our dust
> So near to God is man,
> When duty whispers low 'thou must',
> The youth replies 'I can'."

Webster defines will merely as exercise of volition. It is more than this, it is *intelligent* exercise of volition. Volition we share in common with brutes, but will belongs exclusively to man.

We are constantly being brought into relation to two sets of laws, the *natural* or physical, and *moral*. Natural law relates to phenomena only, while the moral deals with noumena or inherent realities. When the natural law and the moral law are antithetic it depends entirely on the purity of the will, *i.e.*, to what extent it has been cultivated and allied to reason, whether the natural or moral law shall hold the ascendency.

True spirituality is not virtue merely, or goodness; it is the perception of the inherent truth of things—the power to free the consciousness from the obscuring bondage of sense and lifting it into the heights of pure reflection.

Unfortunately spirituality and piety have too long been associated, until the former has come to be synonymous with a degenerate, negative, pious attitude unfitting the mind for real exaltation.

To be truly spiritual is to think much, to feel much. and thereby to *live* much. For who thinks *much* cannot degenerate. It is a "*little* learning" which is dangerous. At that point where the will of man suspends a natural law we have the vanishing point of the phenomenal world, and enter upon the presence of the transcendental—the abode of the soul.

All nature is full of apparent contradictions, because intangible but potent forces are at work, yet to be apprehended by man. With all the vast range of experimental medicine the most learned physician cannot define the action of a drug upon the nervous system—he observes effects merely. While magnetic laws are still so obscure that after observing the phenomena of human affinity and antipathy for centuries, man still wonders

why he feels attracted or repelled by certain individualities and terms such instincts "love" and "hate".

At every turn we meet effects of mysterious and complex causes. The law of gravitation appears almost universal, yet it is totally suspended at that instant when the plant sends its first cell upwards and away from the clogged earth, in radical opposition to the magnetic vortex of our globe, and triumphantly lifts its delicate blossom to the zenith.

Man also takes his departure from the animal kingdom at that instant when he resolves to *act* in harmony with his *intuitions* or inspiration of truth, at whatever cost to his immediate personality. It is then that the law of mere instinct sinks back into inaction and death.

He thereby contributes to the finer forces of nature and becomes the crucible in which pure spirit is wrought; hence it becomes the highest duty of man to use every occasion for the cultivation of his will, so that whether impoverished in all that he holds dear, or on the pinnacle of bliss, he may constantly realize the immaculate power of self-government.

Louise H. Off.

ASPIRATION AND ENVIRONMENT.

(Reprinted from *Lucifer*.)

It has been wisely remarked that the old adage, "The truth lies between two extremes", does not necessarily imply that it lies exactly in the *middle*. That can only be the case where the exaggerating and the underrating have been precisely equal, which can very seldom occur, if ever. The truth will generally be found to lie much nearer to one extreme than to the other, according to the preponderance of abuse over disuse or the reverse.

With regard to the subject of this paper there are two diametrically opposed schools of thought. One—at present in the heyday of popularity—asserts that man is in the most absolute sense the *creature* of his surroundings, that character is merely a mechanical product of circumstance. The other—comprising most of the mystics and enthusiasts of all

ages—declares that by subtle but invariable laws man is the *creator* of his surroundings, that circumstance is merely the fruit of character. The truth lies between the two extremes, but much nearer to the latter than to the former.

Undoubtedly we are influenced, and that most powerfully, by our environment. Until we begin to think in earnest, we have no idea of the extent to which our thoughts, feelings, likes and dislikes are coloured by the conditions of our birth, training, and position in the world. Not one man in a million is able even by the most strenuous and prolonged effort to free himself entirely from these invisible chains, or so to "purge the eyes with euphrasy and rue" that he can see Truth in what Bacon calls a "dry light". On the mists of our passions and affections the white rays of the absolute break and disintegrate, and we see, not the pure Eternal Light, but the rainbow; beautiful, indeed, but *partial*.

(I do not forget or ignore the action of Karma. The environment with which each one starts in every fresh incarnation is determined by the net product of acquired tendencies—that is, by "character"; only modified by the national and cyclic Karmas. But the self-causation of our position in the world does not affect the fact that circumstances have a powerful influence in the further development of "character", which is all for which I am contending.)

Nevertheless, that character moulds circumstance is equally patent. Books of "Good Advice to Young Men" (who are somewhat advised to distraction, by the way) abound in instances. It would be a waste of precious space to quote. Everyone knows, or at any rate has read, of scores of such cases.

Are then the two forces equal? Natural Philosophy teaches that when two opposed forces are equal the result is a deadlock. *One* of the two must be the stronger. And the Higher Wisdom asserts most positively that the power of aspiration excels the power of environment. For the former is of the Spirit, Divine; the latter of the body, Human. The one has the *vis inertiæ* of dead matter ("dead", that is, relatively to our normal perceptions); the other the creative energy of the One-Life.

Very subtly does the higher force work, as is evidenced by the fact of its mere existence being so often denied; but so, for that matter, does the law of electrical affinity, which no one dreams of doubting. That the magnet, plunged into a heap of mingled sawdust and iron filings, should draw to itself the latter, is as mysterious every whit as that the spirit should draw to itself those material surroundings which best suit its present state. There are modes of action of which our physical senses can take no cognizance. But they are none the less real.

It should be observed that this force is what we call "moral" rather

than what we call "mental". It is *Aspiration* which influences environment, rather than *Intellectuality*. A man's surroundings will be shaped more by his character than by his abilities. Doubtless the latter have much to do with the matter; they exert an influence analogous to the power of his muscles on a lower plane. But it is the former which is the chief factor in the equation of life.

"Like to Like!" It is the law of the universe. Our desires, impulses, longings, aspirations, if they do not influence the material world directly, do so indirectly, by constantly generating a stream of psychic or soul forces, which act upon the objects of the bodily senses. Too abstruse in its undercurrents to be easily traced, it can be seen at work plainly enough in some of its phases. That we seize or let slip this or that opportunity as it comes, depends very largely upon the frame of mind in which we are at the time. To the soul that aspires, circumstances are stepping-stones; to the soul that creeps, they are hindrances.

The application of this truth to the social life must for brevity's sake be left untouched, beyond the remark that the paramount aim of all reformers should be the inspiring of a better spirit. The *paramount;* not, of course, the *only*. It is true that little higher development is possible for those whose lives are one long drudgery, whose homes are kennels and whose bodies mere machines. Material progress and moral or spiritual must advance "pari passu", with equal steps. But the material improvements must be regarded as a means, not as an end. And it must never be forgotten that the strongest incentive to a change of surroundings is a change of spirit.

But it is in its application to the individual life that this truth is of special interest and value. How common is dissatisfaction with one's lot, not because it is particularly hard, but on account of the limitations which it imposes (or seems to impose) on one's aspirations! How frequent the cry, "O that I had more leisure, more wealth, a different station, more congenial occupations and surroundings! O that I had room to spread my wings! How I would *then* develope myself and grow liker to the unattainable Ideal!" Aye? That depends. It is one of the saddest but not least unfrequent sights of life to see aspirations wither away in the very atmosphere for which they craved, it being obtained; to note how the man who, poor, longed for wealth that he might have opportunities of unfolding his higher nature, rich, forget all dreams and become like Bunyan's man with the muckrake. "Set a beggar on horseback and he will——!" Why? Because he is still a "beggar" at *heart*. Only the *clothes* are changed; the *man* remains the same. And as a rule it may be safely prophesied, that those who have so little knowledge of themselves and of the meaning of Life as to sigh

idly for an Eldorado in which they might be what they have made up their minds they cannot be where they are, will not know how to use that for which they long, if Fortune is cruel enough to answer their prayers.

And anyway, it is beginning at the wrong end. "FIRST DESERVE, THEN DESIRE." Though the restrictions inseparable from material conditions, though the injustice of others may surround us with barriers in which the aspirations cannot burst into glorious fruition, at any rate they can (as a rule) put forth the first tender shoots. And do not fear that the growing tree cannot shatter its prison-walls. A seed lodged in the crevice between two blocks of hugest and most firmly cemented masonry can force them apart by sheer force of growth. For they are dead, and it is alive.

Is there not many a Theosophist who longs to enter with full consecration upon the Path, but is prevented by sheer force of his environment from gaining admittance into even the lowest rank of Chelas? Let such a one be wise. If the hindrance is indeed real and not merely apparent, no clearer proof could be given that he is not yet *ripe* for Chelaship. If his longing is genuine and pure, and not an emotional flash of ambition or curiosity, he will steadily set himself so to live that upon his next return to earth he may find himself environed suitably for the solemn initiation.

He who is wise will not long for better environment; he will strive rather to "better *himself*", in the true sense of those terribly misused words, knowing that the fitter environment will come of itself. He will leave to children the desire for that for which he is not fitted. The baby would clutch at and cut himself with the razor; the modest youth leaves it alone till he needs it! by which time, it is to be hoped, he will know how to use it.

Aspire! aspire! only aspire! Believe that matter is but the shadow of spirit; it is the truth. If you are not in that condition of life where you want to be, it is strong presumptive evidence that you are not *fit* for it: and if not fit, its attainment would be a curse and not a blessing. Promotion is sure, when earned; but it must be earned first. The promotion, however, may not be—seldom is—rapid; for it is only by hairbreadths at a time that we can raise ourselves—our *Selves*, mark; perhaps not enough in one short lifetime to bring about any very appreciable change in environment. Nevertheless, making every allowance and deduction, the truth of the matter may be summed up in one sentence: if you are dissatisfied with your lot in life, and would change it, *change yourself.*

ERNEST HAWTHORN, F.T.S.

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THE SEPTENARY NATURE OF CONSCIOUSNESS.

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THE SEPTENARY NATURE OF CONSCIOUSNESS.

MACROCOSMIC AND MICROCOSMIC.

(A paper read before the *Blavatsky Lodge* of the Theosophical Society.)

THE task which devolves upon me this evening is a threefold one, and the area to be travelled over is so extensive—the subject itself of so vast and complex a nature—that I trust I may be pardoned if I seem to touch but briefly and inadequately upon the various points to be raised for discussion.

I have to take (1) Sevenfold Cosmic Consciousness, (2) its reflexion in material nature, as shown by science; (3) its reflexion in the Sevenfold Consciousness of man.

I may say at the outset that I shall refrain from giving any crude ideas or speculations of my own, and shall confine myself to endeavouring to bring before you—to the best of my ability—the teachings which I have been able to collate from well-known Theosophic writers, notably, of course, from the works of Madame Blavatsky herself.

First, then, as to Universal Consciousness. The very word Consciousness at once conjures up in our minds the names of a whole host of thinkers in the West—deep, subtle, and acute intellects—who in this and past generations have laboured to solve this well-nigh insoluble problem, that of the presence of Consciousness in man and, inferentially, in the Universe. Without the aid of the light thrown by the teachings of Occultism upon this all-absorbing question, however, they must continue to remain, as they have remained, in the dark as to the true nature and origin of Consciousness. Still, some one or two of them—Von Hartmann and Mr. Herbert Spencer among the number—have approached closely the teachings given to the world in the "Secret Doctrine". For instance (and as quoted by Madame Blavatsky), Von Hartmann says "that 'the Unconscious' arrived at the vast creative, or rather evolutionary plan, 'by a clairvoyant wisdom superior to all consciousness'"; * similarly, Mr. Herbert Spencer has of late asserted that "the nature of the 'First Cause', which the Occultist more logically derives from the 'Causeless Cause', the 'Eternal', and the 'Unknowable', may be essentially the same as that Consciousness which wells up within us: in short, that the impersonal reality pervading the Cosmos is the pure noumenon of thought".†

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* "Secret Doctrine", Vol. I., Proem, p. 1.

† "Secret Doctrine", Vol. I., Proem, pp. 14, 15.

In endeavouring to trace the origin of Consciousness in the Universe, we must perforce dwell for a few moments in the realm of abstract thought, of the highest metaphysics; for we must in this instance follow the Platonic method—which is also that of Occultism—and proceed from universals to particulars. Let us begin, then, with the *ONE LIFE*, invisible yet omnipresent; of which it is said, that it is, at one and the same time, unconscious, yet Absolute Consciousness: for the limited faculties of consciousness and perception are necessary factors in the knowing of oneself, or *self*-consciousness; hence the expression, "The Eternal Breath which knows itself not"—Infinity cannot comprehend Finiteness. The very word Consciousness, as we understand it, "implies limitations and qualifications; something to be conscious of, and someone to be conscious of it: but *Absolute* Consciousness contains the cognizer, the thing cognized, and the cognition, all three in itself and all three *one*".* It is, in short, entirely outside the sphere of our present limited comprehension; and therefore—to us—this *Absolute* Consciousness naturally can only appear as *un*consciousness; for the Boundless can have no possible relation to the bounded and the conditioned. This one absolute Reality, "the Unknown and the Unknowable *Mover*, or the self-existing"—*Absolute* Consciousness and *Absolute* Motion—which antecedes all manifested conditioned being, this it is which is called the Rootless Root, from which springs all that was, is, or ever will be. That which, in the Occult teachings, represents Absolute Abstract Motion *is* this Unconditioned Consciousness; "even Western Thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic".†

So then, this One Reality—Parabrahm, or the Absolute—is the true "field of Absolute Consciousness, *i.e.*, that essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or Consciousness) and Matter, Subject and Object."‡ Let us here note well, and bear in mind once for all, that in the Occult teachings the terms Spirit and Consciousness are interchangeable, the one implying the other; yet on the other hand we must never regard Spirit and Matter as independent realities, but as the two facets or aspects of that which is called "the Absolute", and which constitute the basis of conditioned Being, whether subjective or objective. If we now consider these three, *viz.*, "the Absolute", Spirit, and Matter, as a metaphysical Triad, and as the Root from which all the manifested Universe springs, we next find the "Great Breath" assuming the character of precosmic *Ideation*, that which "supplies

* "Secret Doctrine", Vol. I., p. 56. † "Secret Doctrine", Vol. I., Proem, p. 14.
‡ "Secret Doctrine", Vol. I., Proem, p. 15.

the guiding intelligence in the vast scheme of cosmic Evolution", which is the origin of force, and the root of all individual consciousness; precosmic root-*substance* being "that aspect of the Absolute which underlies all the objective planes of Nature", and "the *substratum* of matter in the various grades of its differentiation". It will at once be seen that "the contrast of these two aspects of the Absolute is essential to the existence of the 'Manifested Universe'. Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle of matter that Consciousness wells up as 'I am I'; a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of Consciousness could ensue."*

Now it is this Cosmic Ideation—Cosmic Mind—which is called in the Occult teachings Mahat, Intelligence, the Universal World-soul; the Cosmic Noumenon of matter, and the basis of the intelligent operations in and of Nature, hence also of Consciousness *per se*. Mahat is, in reality, the Third Logos, or the synthesis of the seven creative rays, the seven Logoi. Out of the seven so-called *Creations*, Mahat is the third; for, as already said, it is the Universal and Intelligent Soul—Divine Ideation—combining the ideal plans and prototypes of all things in the manifested objective as well as subjective world.†

Occult Science, as we know, recognises seven Cosmical Elements; it therefore logically follows that the Mind, or Consciousness, which ensouls and guides these Elements—in all their innumerable differentiations through the seven planes, from the highest spiritual down to the lowest physical (our) plane—must necessarily be, also, of a sevenfold character: in other words, there must be a sevenfold Consciousness in the Universal World-Soul, or Mahat; were it otherwise, whence the septenary in Nature? For we have already seen that Cosmic Ideation could not manifest apart from Cosmic Substance; and finding, as we do, a septenary in nature, we must necessarily infer a sevenfold Consciousness as its guiding and informing intelligence; else would the very *raison d'être* for the septenary in everything, on all the planes of Being, be lacking.

I may here appropriately mention the "*Ah-hi*" of the Stanzas; for they are, it is taught, the primordial seven rays—or Logoi—which, passing downwards from the Formless World to the World of Form, begin to manifest only on the third plane, that of Mahat or Cosmic Mind. [Becoming differentiated, they appear later as the Manasa-putra—or the Sons of Mahat, who create, or rather produce, the thinking man by incarnating in

* "Secret Doctrine", Vol. I., Proem, p. 15.

† See "Transactions of the Blavatsky Lodge", Part I., p. 14.

the third-race mankind, in this our Fourth Round.' * Again, the *Ah-hi* are further stated to be identical with the Dhyan Chohanic Host, that collectivity of spiritual beings who are "the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her 'laws'." It is through this sevenfold hierachy of Spiritual Beings—Cosmic Consciousness in its collectivity—that the Universal Mind comes into action: this is that "Breath, Voice, Self or 'Wind'" spoken of as "the synthesis of the Seven Senses, *nonmenally* all minor deities and esoterically the Septenary"; and the mystic "Army of the Voice".

In the well-known "Lectures on the Bhagvad Gita" the "Light of the Logos" is identified with Fohat—whom we have, earlier in this course, seen to be the "bridge" by which the Ideas existing in the Divine Thought are impressed on Cosmic Substance as "the laws of Nature". The "five strides" which—as the Stanzas tell us—Fohat takes, refer "to the five upper planes of Consciousness and Being; the sixth and the seventh (counting downwards) being the astral and the terrestrial, or the two lower planes".†

Briefly, and to sum up, we learn from the foregoing that:—from Spirit, or Cosmic Ideation, comes our Consciousness; while from Cosmic Substance proceed the several vehicles in which that Consciousness is individualised, and attains to *self*—or reflective—Consciousness.

To shew the reflexion of this sevenfold Cosmic Consciousness in material nature—agreeably to the teachings of Science—seems a comparatively easy task; for the number 7 appears to underlie the very constitution of matter, and of scientific phenomena.

The external world is known to us in groups of sevens, and it would even seem that our very emotions must somehow correspond to this septenary division; for it is not crude, indiscriminate sounds that affect us emotionally, so much as the falling of these sounds into gradations of seven; they then, in their numberless combinations, constitute what we call Music, which arouses, or plays upon, our emotions. Emotion in this respect is thus seen to be irresponsive, till crude sound-mass differentiates into the seven regular tones of the musical scale. It is unnecessary to go into the actual number of vibrations which constitute the notes of the musical scale, further than to say that they are strictly analagous to the scale of colour as unfolded by the spectroscope. "Thus, to quote Hellenbach:—

'It has been established that, from the standpoint of phenomenal law, upon which all our knowledge rests, the vibrations of sound and light increase regularly, that they divide themselves into *seven* columns, and that the successive numbers in each column are closely allied: *i.e.*, that they exhibit a close relationship which not only is expressed in the figures

* See "Transactions of the Blavatsky Lodge", pp. 17-21.

† "Secret Doctrine", Vol. I., p. 122.

themselves, but also is practically confirmed in chemistry, as in music, in the latter of which the ear confirms the verdict of the figures.....The fact that this periodicity and variety is governed by the number *seven* is undeniable, and it far surpasses the limits of mere chance, and must be assumed to have an adequate cause, which cause must be discovered.' " *

So also, Galton has shown that there are, undoubtedly, a certain number of people in whom the seven notes of the musical scale arouse subjective visions of the seven colours.

Many phenomena connected with the body exhibit the septenary periodicity—seven, twenty-eight, and two hundred and eighty (or, $4 \times 7 \times 10$). Fevers, too, tend to follow the number seven in their changes; *e.g.*, Typhoid has fourteen days for incubation, so has small-pox; and in typhoid termination of the fever is common on the twenty-first day. Dr. Laycock, writing in the *Lancet* so early as 1842, on " the Periodicity of Vital Phenomena ", after giving a number of remarkable illustrations from natural history in confirmation of this septenary law, says :—

" ' The facts I have briefly glanced at are general facts, *and cannot happen day after day in so many millions of animals of every kind*, FROM THE LARVA OR OVUM OF A MINUTE INSECT UP TO MAN, *at definite periods*, from a mere *chance or coincidence*.....I think it impossible to come to any less general conclusion than this, that *in animals, changes occur* every *three and a half, seven, fourteen, twenty-one*, or *twenty-eight days*, or at some *definite number of weeks* or septenary cycles.' " †

Similarly, another writer quoted by Madame Blavatsky, speaks of the harmony of numbers visible in all departments of nature, and *in the perception of the mind*; and adds, that, from the recent researches of modern natural and physical science, it would seem that " *the number seven is distinguished in the laws regulating the harmonious perception of forms, colours, and sounds* ".

But the most convincing proof of the septenary in Nature is obtained from a study of matter. Matter, as we know it, is a result of the compounding—in various proportions—of some seventy elements; and chemical Science has long been occupied in weighing the "atoms" (or ultimate particles of these elements), and in comparing them with the weight of the same bulk of Hydrogen, which is taken as weighing 1. The atomic weights of nearly all these elements are, I believe, now regarded as having been approximately determined; when fully examined they yield a very complete proof that they are arranged in septenary groups; in short, that the number 7 is at the basis of material nature. Madame Blavatsky gives, in the " Secret Doctrine ", Hellenbach's table of the atomic weights of the chemical elements; and I give here another table (kindly made out for me by the President of the Brixton Lodge) exemplifying what is known as

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* " Secret Doctrine ", Vol. II., p. 628.

† " Secret Doctrine ", Vol. II., p. 622.

MENDELEJEFF'S PERIODIC LAW.

Li. 7 *Lithium*	G. 9 *Glucinum*	B. 11 *Boron*	C. 12 *Carbon*	N. 14 *Nitrogen*	O. 16 *Oxygen*	Fl. 19 *Fluorine*
Na. 23 *Sodium*	Mg. 24 *Magnesium*	Al. 27 *Aluminium*	Si. 28 *Silicon*	P. 31 *Phosphorus*	S. 32 *Sulphur*	Cl. 35 *Chlorine*
K. 39 *Potassium*	Ca. 40 *Calcium*	(*Thus far absent*)	Ti. 48 *Titanium*	V. 51 *Vanadium*	Cr. 52 *Chromium*	Mn. 55 *Manganese*
Cu. 63 *Copper*	Zn. 65 *Zinc*	Ga. 70 *Gallium*	(*Absent*)	As. 75 *Arsenic*	Se. 78 *Selenium*	Br. 80 *Bromine*
Rb. 85 *Rubidium*	Si. 87 *Strontium*	Y. 86 *Yttrium*	Zz. 90 *Zirconium*	Nb. 94 *Niobium*	Mo. 96 *Molybdenum*	(*Absent*)
Ag. 108 *Silver*	Cd. 111 *Cadmium*	In. 113 *Indium*	Sn. 117 *Tin*	Sb. 122 *Antimony*	Te. 128 (*Atomic weight doubtful*) *Tellurium*	I. 127 *Iodine*
Cs. 132 *Caesium*	Br. 136 *Barium*	Ce. 137 *Cerium*	La. 139 *Lanthanum*	(*Absent*)	Di. 147 *Didymium*	(*Absent*)
(*Thus far absent*)	(*Absent*)	Er. 170 *Erbium*	(*Absent*)	Ta. 182 *Tantalum*	W. 184 *Tungsten*	(*Absent*)

Mendelejeff's Law of Periodic Function", that is, that the *properties* of elements bear a definite relation to their atomic weights.

These elements are, as you see, written down—in the order of their

atomic weights—in rows of seven to a row; thus they stand in the order 7, 9, 11, 12, 14, 16, 19, etc. Now if, in this diagram, we start from any element and count forwards, it is a singular fact that the *properties* of the eighth in order duplicates those of the one from which we start: this shews that the chemical elements fall naturally, by their atomic weights, into sets of seven; each number in each seven corresponding, *in its properties*, to the same number in the next seven; thus:—Lithium, Sodium, and Potassium, standing under each other in the first column, present an exact likeness to each other in their properties; so do Sulphur and Oxygen in the sixth column; so Zinc and Magnesium in the second; and so on, throughout the series: indeed, by a study of his own plan, Mendelejeff has been able—in one case—to predict the *characteristics* of an element before its discovery had taken place.

It has already been suggested, by Prof. Crookes, that all matter is radically *one*; that there is but the *ONE ELEMENT* in reality, all the others being only derived from—or rather differentiations of—the same. This *ONE ELEMENT*, this universal basis of matter, he terms Protyle; now let us suppose this Protyle aggregated in such density and in such arrangement that it exhibits the properties we call Lithium, the first member of the first line of our diagram. A larger quantity and a different arrangement of Protyle aggregates itself, and is now called by us Glucinum, with different properties from Lithium, and weighing 9 instead of 7. Again, a still larger aggregate, and a new arrangement, with different properties and an increased weight of 11; and so on, for seven times. But when the eighth aggregate of Protyle is formed, we do not get a *different* set of properties, but what we may almost call a *replica* of the properties of the first, Sodium having properties closely allied to those of Lithium. Nothing, therefore, would seem to be clearer than that physical, material nature is a vast family, grouping itself naturally into sets of sevens.

It may not be out of place to mention here that, as Madame Blavatsky states in the pages of *Lucifer* (Vol. VI., p. 91), the late eminent Dr. Pirogoff, of St. Petersburg, has in his posthumous memoirs shewn very plainly that not only did he believe in Universal Deity—divine Ideation (or Consciousness)—but that he taught this, and tried to demonstrate it scientifically:—"We have no cause", he says, "to reject the possibility of organisms endowed with such properties that would make of them *the direct embodiment of the Universal Mind*, a perfection inaccessible to our own (human) mind . . . because we have no right to maintain that man is the last expression of the divine creative thought": Thus he argues that Universal Mind needs no physico-chemical or mechanical brain as an organ of transmission; he even goes so far as to admit it, in these suggestive words:—"Our reason must accept *in all necessity* an infinite and eternal mind which

rules and governs the ocean of life. . . . Thought and *creative ideation*, in full agreement with the laws of unity and causation, *manifest themselves plainly enough in universal life*—WITHOUT THE PARTICIPATION OF BRAIN-SLUSH. . . . . *Directing* the forces and elements toward the formation of organisms, this *organizing life-principle* becomes *self-sentient, self-conscious, racial or individual.* Substance, *ruled and directed* by the life-principle, is organized *according to a general defined plan*, into certain types." This belief Dr. Pirogoff explains by confessing that he could never acquire the conviction that our brain could be the only organ of thought in the whole universe; or that everything in this world, save that organ, should be unconditioned and senseless; that human thought *alone* should impart to the universe a meaning, and a reasonable harmony in its integrity.

Not less suggestive are some of the remarks made in a paper read by the present Professor of physiology at the University of Basle, some time ago, and quoted by Madame Blavatsky in *Lucifer* (Vol. VI., p. 93. *et seq.*). He speaks of man being endowed, in addition to his physical senses, with an *inner sense;* a perception which gives him the possibility of observing the states and phenomena of *his own consciousness*, and that he has to use that in dealing with animate nature: He denies, moreover, the assumption that the states and phenomena of Consciousness represent in substance the same manifestations of motion as in the external world. Following this line of thought, however, we trench upon the third division into which our subject for this evening falls, *viz.*, the reflection of the Sevenfold Universal (or Cosmic) Consciousness in man himself.

Let us turn then to the consideration of the Sevenfold Consciousness of the real man, the "Thinker"; for "Occultism teaches that the physical man is one, but the thinking man septenary: thinking, acting, feeling and living on seven different states of being—or planes of consciousness—and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses".*

This universal and ever-present septenary is the basis of the very constitution of the man's whole nature, and it is further reflected in his seven principles (which will be dealt with later in this series of discussions), corresponding to the seven states of Consciousness; man, the *microcosm*, herein faithfully representing—and reflecting, as in a mirror—the *macrocosm*, of which he is an integral and inseparable portion, a temporarily isolated fragment of the One great Whole. If we turn in search of information to the teachings of modern science upon Consciousness, we are inevitably led to the conclusion that—save in one or two instances—Consciousness is, literally, the *terra incognita* of modern physical science. As Dr. Buck, in the admirable chapter on Consciousness in his

* See "Transactions of the Blavasky Lodge", Part I., pp. 61, 62.

"Study of Man", observes:—"This fact is often realized, but instead of going seriously to work to study the relations and different states and conditions of Consciousness, the foolish attempt is repeated again and again of trying to fit Consciousness to phenomena as an attribute of matter". The ordinary tests of Consciousness are, indeed, admitted by one scientific writer to be—by themselves—fallacious, as the most vivid consciousness may exist, he declares, and one or more of the tests fail entirely: *e.g.*, in epilepsy, where the memory is apparently entirely lost; or somnambulism, and artificial hypnotism. Again, Dr. Buck tells us that "whenever the changes arising in the conditions and manifestations of Consciousness have been carefully noted and critically compared, such observation and comparison have lead to the conclusion that Consciousness is the prime factor in all individual experience, and by no means confined to the sense-motor mechanism of the human brain"; although it is of course the case that Consciousness, in one of its modes, bears an evident and definite relation to the brain and "all mental processes that directly relate to the external world of phenomena".

Yet nothing is more common in ordinary life than the *shifting of the planes of Consciousness*, and though it is not yet possible to *prove* that these planes of Consciousness are seven in number, and that each plane has an intimate and inseparable relation to the Cosmic plane which gave it birth; yet we must—if we accept the teachings of Occultism—take this as a fact to be proven hereafter, and as a working hypothesis in our studies and investigations. That the planes of Consciousness do shift is easily enough proved by the action of anæsthetics, and by the recent experiments of the French and German medical schools in hypnotism. To take only the action of chloroform, for example, we find that it "changes the consciousness of the real *Ego*. The individual cannot be called strictly unconscious: he suffers no pain, and retains no recollection of what occurs while under the influence of the anæsthetic, but the organic consciousness remains undisturbed. Muscular motion may occur, but without co-ordination. The cerebrum, cerebellum and sensory ganglia are unconscious in dreamless sleep; the medulla, spinal cord, solar-plexus and the sexual-area are wide awake and sometimes these are super-sensitive. The light of self-consciousness is withdrawn; it is drawn within, but not quenched."*

Consciousness *per se*, even in man, we know to be *one*, therefore the vehicle of the *Ego;* and although the bodily avenues between itself and the external world are many, yet it is nevertheless, in its *existence*, independent of all bodily sense or mental condition, though functioning through these in so far as its external manifestations, and the receiving of sense

* "The Study of Man", by Dr. Buck, Chap. xi.

impressions, are concerned. "Through these avenues and relations the conscious *Ego* comes into definite relations to a phenomenal existence, to the things of sense and time; and by analogy something may be inferred of the nature of Consciousness from its outward manifestation. When once it is understood, however, that through its relations to the brain and sensory ganglia Consciousness manifests in but one of numerous forms, analogies drawn from this one form alone will no longer be regarded as final, even where they are logically so drawn."*

Consciousness is not only the central *fact* in man, but it is the medium of communication between the objective and subjective worlds; for everyone will readily admit that "in sleep where dreams occur, Consciousness is on a different plane, or under different conditions from the waking state". In Eastern Occultism the names of three such states, or conditions, are given: *viz.*, *Swapua*, the dreaming; *Sushupti*, the deep sleeping; and *Turya*, the state of high spiritual consciousness, beyond the dreamless state; if, in addition to these three, we include *Jagrat*, given as the waking—or ordinary normal—state of consciousness, we find ourselves to have arrived at what are, probably, at least four out of the seven states, or planes of Consciousness, in man, in each of which a different portion of the mind comes into action.

Now, as we have seen, Occultism teaches that Consciousness is (in its highest aspect) primarily *one;* Mahat, Divine Ideation—the parent of the Manasic or Mind Element in man—our conscious Egos. This Manas, this "Thinker", is of a *dual* nature, one aspect functioning on the material, the other on the spiritual planes of our being. This dual mind it is which is divisible into our seven human states of Consciousness, falling naturally into the lower four, or Quaternary, and the higher, divine Triad; of the latter we can, at our present stage of evolution, know comparatively little or nothing (any more than we can of the three higher of the seven cosmical planes, and Elements); it is, briefly, our *spiritual consciousness*, the Manasic Mind illumined by the light of Buddhi, "that which subjectively perceives abstractions". But the *sentient* consciousness, called "the lower Manasic light", is that portion of Manas which is divisible into the four lower aspects, the Quaternary; being dependent for its functioning upon the physical brain, and senses. That, as yet, little enough is known to science of the true nature and psychic functions of these latter, Madame Blavatsky's two articles (lately published in *Lucifer*) on "Psychic and Noëtic Action", abundantly prove. The whole clue to the permanence of the Re-incarnating Principle lies in this double consciousness of our minds, in the dual nature of Manas; and it is only the higher Spiritual Consciousness, "whose root—so to speak—lies in Eternity, which survives and lives for ever, and which may therefore be truly called immortal, indestructible throughout the

* "The Study of Man", by Dr. Buck, Chap. xi.

life cycle as a thinking Entity and even as an ethereal form; and whose *Universal* Consciousness transcends a millionfold the *self*-consciousness of the lower personal self, or *Ego*".

Thought (or Consciousness) is the very essence of Manas, called in its plurality Manasa-putra, or the Sons of the Universal Mind.

Let us always remember, too, that "whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. The upward progress of the Ego is, in fact, a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached 'reality'; but only when we shall have reached the *Absolute Consciousness*, and blended our own with it, shall we be free from the delusions produced by Maya."* And what, after all, is Time itself but an illusion *(Maya)* produced by the succession of our *states of consciousness* "as we travel through eternal duration", and which cannot exist "where no consciousness exists in which the illusion can be produced".

If, as Dr. Buck says, "we ask the true scientist what we know of anything, of matter, space, time, or motion, of the whole phenomenal world, he will tell us, and tell us truly, that we have *our own ideas* of these and nothing more". And turning to the philosopher, should we enquire likewise of him, what answer do we receive? From the teachings of one of the greatest of modern thinkers, Schopenhauer, "we learn that not only the world but ourselves included are reducible to two terms, imagination and will: the one the essence and the creator of all forms in nature, the other the motive and the creative power; and that these powers are as potent on the subjective as on the objective plane; as active in drunken delirium and in insanity, as in that other condition of consciousness that we call sanity". †

Finally, I think the results of this brief, and necessarily most imperfect attempt to deal with the ONE GREAT FACT of Consciousness (both in Man and the Universe), cannot be better summed up than in these words of Paracelsus:—"There is nothing in the macrocosm of nature that is not contained in man, because man and nature are essentially *one;* and a man who is conscious of being one with nature will know everything, if he knows only—HIMSELF".

A. L. CLEATHER, F.T.S.

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* "Secret Doctrine", Vol. I., p. 40.

† "The Study of Man", by Dr. Buck, Chap. xi.

THEOSOPHY.

By Allen Griffiths, F.T.S.

During the last few years there has been evinced a growing interest by the general public in the subject of Theosophy. The word Theosophy is derived from the Greek *Theo*, God; *Sophia*, Wisdom—God Wisdom. Wisdom Religion is the term most commonly used among the Theosophists.

The Theosophical Society was founded at New York City, November 17th, 1875. Its founders were Colonel H. S. Olcott and Madame H. P. Blavatsky. Since that time there have been formed numerous branches of the Society in different cities of the United States, Europe, India and other parts of the world, and the number is continually increasing.

Colonel Olcott, the President, prior to the founding of the Theosophical Society, was known as a man of the world, easy-going, philosophical, and taking life as that class do—somewhat sceptical, pretty well balanced, even to stoicism, not easily carried away by new innovations or startling discoveries of whatever character. After a series of experiences, extraordinary in their nature and appealing directly to his Higher Self, hitherto lying dormant and inactive, a complete change in his life took place. Formerly, inert and inactive as to what touches the deeper concerns of men, he now became imbued with that interest and love for all mankind, which called him into their service upon practical and higher planes, where, for the past fourteen years, he has laboured untiringly, unflaggingly and unselfishly, with no reward but the knowledge that he was attaining for himself that which constitutes the higher man in so much as he gives his life and labour for the greatest good of others.

Madame Blavatsky, the late Corresponding Secretary, a Russian by birth, an American by adoption, but by life and education, a citizen of the world; a traveller and observer; a student of life in all its phases; possessing a mind keen, comprehensive, and analytical; knowing men and nations to the core, because having identified herself with them by a life of unremitting toil actuated by a pure and unselfish motive to elevate and upraise them to the conception and realisation of a higher life. For over thirty years she has thus laboured and is now still devoting the remnant of her useful life to that end. Often misunderstood, traduced, maligned, yet holding on her course with an unswerving zeal born of that holy desire to aid mankind. She presents to all who know her life an example to be patterned after and

followed. Being but human, she is not perfect, and her failings and imperfections have been multiplied and magnified by ignorant and venomous tongues, actuated by little and mean minds which can perceive the molehills of human failings, but lack the largeness to sight the mountain of noble and useful life which fills the horizon.

Although the Theosophical Society was founded and organized as above, yet it must not be understood that Theosophy owes its origin to that time and event. Theosophy has an age equal to the age of man himself, dating from the period when he first became a dweller on the planet. It is not only the Wisdom Religion of all times, but, also, the true Knowledge and Science of all ages, often buried beneath the crustations of form, ceremony, superstition and mythology, it is true, yet for all that, existing and telling of that vitalizing force and power which, not only imparts the life that inheres and moves within all forms and causes them to be, but possesses of itself the native power of constant growth and progress.

Theosophy is not the only name by which the Wisdom Religion has been known; at different periods and by various peoples it was known and recognised under many names, but the truth itself was and is ever the same, and will always remain unchanged and unchangeable, though man's conception of it may continually alter and enlarge according to his stage of progression. Buddhism figures largely as a factor in it, and is by some supposed not only to embody all of Theosophy, but that Theosophy owes its origin to it entirely. This is not strictly true. Neither Buddhism or any other one religion, philosophy or belief, constitutes all of Theosophy, any more than Catholicism, or any one Protestant denomination constitutes the whole of Christianity. Theosophy includes much of Buddhism, as it does much of every other religious belief, and claims for itself superiority over all, in this,—that it is not all of any one religion, but is the essence of that which is wise, true, and good of all religions. From its very nature, it supersedes in excellence and wisdom the religion of any one time or people, in that it is the concentrated and refined wisdom of all peoples and of all ages.

Not only is this true, but it claims emanation originally from a source higher than man, and also that all religions have had their origin in it.

Theosophy may appear to partake more largely of the principles of Buddhism than of any other religion, and probably does. That condition is due to the fact that Buddhism, *esoterically*, is identical with Theosophy to a large extent. The fact that Buddhism, even in its exoteric sense, holds sway over about one-third of the world's population to-day, after the lapse of a time greater by six hundred years than the age of Christianity, is forcible proof of its inherent truth and wisdom. That some of the principles of esoteric Buddhism have permeated many religions, and are now leaven-

ing the whole world of religious thought, is not because it is Buddhism, but *because it is Truth*, which knows no time, nor place, nor people, but is universal and all-including, and when the time arrives for its reception, it recognises no obstacles in the way of its progress.

One of the characteristic ideas of Theosophy is the supremacy of spirit over matter. It is this difference which constitutes them two; if no difference existed, there would be but one. As no two things are exactly alike, neither are they exactly equal. Theosophy asserts the existence of both spirit and matter, and their relationship, but claims the superiority of the former over the latter; in fact, spirit manifests itself through and by the agency of matter. Spirit uses matter; matter never uses spirit, but is always subservient to it. Without matter in some form, though so ethereal that to man's material sense it appears to be more of spirit than matter, spirit could not manifest or have knowledge of itself objectively. Spirit is ever the intelligence that manipulates matter for its own ends and uses.

The object of Theosophy is to enlighten man and enable him to so understand and locate himself, with relation to the laws that govern him, as will best restore that harmony and union with nature and the Absolute, which conduces to his highest happiness and unfoldment, looking toward perfection.

Theosophy has no set creed or dogma, written or verbal, to the conformance of which it imperatively demands belief or submission, but rather teaches that each individual should cultivate that manner of life which will best lead him towards the attainment of his own highest aspirations. No one is expected to accept anything of whatever nature blindly, or upon any authority except that vested in his own highest reason and intuition; test all things according to the conditions of their alleged existence and truth alone, not by the conditions governing something else, and abide by the result. It teaches the presence of the Divine in every human breast, which, if heard and heeded, uplifts and brings him into communion with the Absolute, the Absolute to *him*, the Absolute of *his* highest conceptions, and that the higher and farther he progresses, the greater will be his conceptions of that Absolute. It also teaches that to know, man must learn, and that learning is, at first, a process of close application and deep study, and that he will be rewarded only in the exact ratio of his conformance to the conditions. It teaches that the spirit is an eternal entity, whose history covers the great, silent past, and whose heritage is the illimitable future; that its journey through eternity has for its object and purpose the fulfilment of an immeasurable capacity; that all eternity is but a continuous possibility for achievement and unfoldment; that the innumerable avenues of knowledge leading to infinite wisdom are its chosen walks. It discourages the cultivation of any one talent at the expense of

all or any of the others, but encourages the development of the *whole man*, so that each chord in his entire nature shall be attuned in harmony with the whole. Desires of an earthly or perishable nature, that glow and burn with the fierce violence of a consuming fire; passions that seam the face, blear the eye, and bend the form; the silent and suppressed fungus growths of the lower nature, which fester and poison, all must be allowed to die out and disappear. Purity, love, truth, and wisdom are the touchstones of success, being at once the means and object of attainment.

Theosophy has no controversy with the Truth as embodied in Spiritualism, or any other religious belief, nor with that of any science or philosophy, but does take issue with those arrogant exponents of any religion, belief, philosophy or science; who dogmatically assert their conclusions, founded upon the basis of partial knowledge only, to be final and absolute. It exercises toward *all* that spirit of charity and fellow-feeling which is born of the broadest liberality, and which recognizes good in all. Theosophy holds that any given 'ism or 'ology that influences or leads man to higher conceptions of truth, and is conducive to purer individual life, is sacred, and is serving higher ends. It may not agree that the truths, as seen and striven for on a particular line, are the highest truths, for it recognises that truth is many-sided, but to obtain a view even from one side is deemed an upward step. In this sense, Theosophy feels an interest and sympathy in every work which has for its object the elevation of humanity, and never attempts to obstruct or retard, but rather in its own way, aids and assists.

Re-incarnation and Karma are two principal and important features, for the full understanding of which those who desire Theosophical knowledge should study. To those who would know the truth upon these subjects, it may be said that there is quite an extensive and explicit literature extant and accessible, bearing upon Re-incarnation and Karma, the study of which will enable them to obtain correct and reliable information. Hearsay and partial knowledge cannot be depended upon to give exact truth in this matter. Re-incarnation is a subject that has been closely looked into, studied and accepted by too many keen and critical minds to be idly considered. No one, from the stand-point of partial knowledge, is qualified to accept or reject it;—it may be found, upon study and investigation, to be more plausible of belief than would appear at first glance.

Theosophy asserts that upon no other known theory can the apparently unjust conditions and inequalities of individual life be accounted for than upon that of re-incarnation. Re-incarnation rests entirely and solely upon the law of cause and effect, asserting that a given cause produces, sooner or later, an effect of the same nature upon the same plane, always, however, attended by an impulse which imparts an upward tendency. The existence of man

upon earth, with all his physical, mental, moral and spiritual characteristics, is the effect of previous causes, that effect itself, in turn, assuming the phase and action of causes, which, at subsequent time, shall work his further growth and development.

Man is dual in his nature. The spirit, which is the eternal ego, eternal as having had no beginning in the past, and as having no ending in the future, is the real true self, and manifests in many personalities, each personality constituting a distinct life on this earth. Every incarnation or manifestation of the ego as a personality is an advance along the spiritual line, as compared with the previous one, and each individual re-incarnates many times on the earth-plane.

At death, or within a comparatively short time after, the personality, which is not the spirit or ego itself, but merely a vehicle it utilizes for the purpose of growth, and which at death it is done with, perishes. All that the spirit, the eternal ego, has acquired in any way which is of necessity of a lasting and imperishable nature, is stored up for subsequent use in its next incarnation, so that a new re-birth is begun upon the basis of the highest development attained in its previous incarnation. There is no retrogression, but always advance. The personality, the vehicle, perishes when its usefulness is ended; the spiritual ego continues to exist, and utilizes again and again that phase of manifestation in matter which is best adapted to its growth, and which ultimately enables it to merge into the Infinite.

To enable one to grasp and understand these ideas, it is necessary to realize the difference between the true and the false, the real and the unreal —that which is eternal as compared with that which is temporary and perishable. The spiritual ego being eternal is concerned with the eternal, not with the transient and passing.

If the attempt be made to square the principles of re-incarnation with preconceived ideas of what should be according to man's finite conceptions, failure may attend the effort; but if a sincere and earnest desire to know the unknown and to solve the mysteries of being is felt, most satisfactory results may be obtained. Man is, to a degree, the arbiter of his own destiny. The road along which he is to journey is inexorably marked out, but whether he will hasten or loiter on the way; whether he enjoys or suffers, depends largely upon himself. Theosophy teaches that the individual is superior to time, place or circumstance, if he so wills; that the door of universal knowledge is open for the attainment of wisdom to him who earnestly and devoutly seeks admission to the Temple of Truth. For the idle and indolent wisdom exists not, but attends upon honest effort.

There are orders variously known as Arhats, Adepts, The Brothers,

The Masters, Mahatmas, etc., which exist in the regular line of progression leading to the Absolute. In all nature the lower leads up to the higher in methodical gradations. In the human race there are at the lower end of the scale the most inferior grades, and immediately above them exist men of more average intelligence, and so on up the scale till is reached the highest order of minds. Between the lowest and the highest are the intermediate links which connect the extremes. Now, above the highest developed class of men and impinging upon them, are orders of intelligences which connect the most advanced minds of the human family with yet still higher orders. That these refined and exalted Ones are not accessible to ordinary men is self-evident, nor will it become possible for man to contact them unless he rises to their plane. Their state and condition being the result of the refining and purifying processes of ages, their plane of thought and action is so far above ordinary earthly levels that only the very exceptional and sublimated soul can possibly rise to a height that will bring him within their notice—and to have progressed so far as to be able to communicate directly with the Masters, indicates a degree of altruism and self-conquest rarely met with.

Man, in his great egotism and self-conceit, imagines his own sphere of action the highest that exists, little realizing that his is only one of the steps leading to yet higher states, and that in those higher realms are intelligences which act upon their respective superior planes quite as naturally as he does upon his lower one; and furthermore, that to them man's estate may appear an inferior condition in comparison. The Brothers are the graduates, so to speak, of humanity, they have by effort and actual experience attained all that is held within the scope of human endeavour as now known to man, and have, by virtue of that attainment, risen to act upon higher planes of existence, where their developed super-human powers have larger field for still further attainment. Now, because they have thus attained, it does not follow that their interest in humanity has ceased, or that they are helpless to cause that feeling to act in a practical and efficient manner to the great benefit of the race; on the contrary, having risen to that state from which they view human affairs in a purely impersonal light, they can now the better influence and assist mankind as a whole, to progress toward their own advanced state, in fact, that is one of their chief offices. From their superior stand-point of observation and experience, they fully realize that only by his own exertion and desire should man advance and they act in accordance with that fact. Were they by their own strength to urge and push an individual or a race beyond the self-sustaining point, it could but prove disastrous. That would be much like inducing or causing a boy to climb a tree, who, when he had made the ascent, not having the strength to maintain his place, loosens his

hold and falls to the ground, mangled or dead. He did not attempt the feat because of native resolution and strength, but because of having been induced to attempt more than he could successfully perform under pressure of some outside influence, and when foreign aid is withdrawn, he naturally becomes the victim of his own weakness.

The wisdom of the Masters is emphatically evinced by the course they pursue toward humanity. While the race as a whole pursues its regular way along the slow and sure road of evolution, receiving now and then at the needed time, impulses which call out its own inherent strength and thus insures advance with no back-sets, still there are a few who, by extra effort and charged with higher motives than actuate mankind in general, and inspired by glimpses of what their higher nature is capable, "Live the Life" pushing on ahead of the plodding race: and after a time spent in illuminating the earthy nature and cultivating and expanding the higher, attract the attention of the Masters and receive from them aid and encouragement.

The Masters would take each one by the hand and lead him upward if it were best, but they are what they are because they have subordinated self and act from great knowledge, not sentiment and emotion, and the greatest good both of humanity as a whole and the individual as a unit, is their object. No one who is worthy, who is entitled to recognition, is ever passed unnoticed by them, but *they* are the judges of merit, unless the aspiring one attains to their standard of worthiness he shares with the race the common lot. Purity of life, not alone according to the customs and standards of one's own time, but as embodied in the wisdom of all times and as spoken by the Masters themselves, is absolutely necessary to entitle one to recognition. It may require the training of many lives before one becomes fit; but what is time to him who knows himself to be one with the Eternal!

[The foregoing excellent sketch of Theosophy is taken from *The Evening Item* of Martinez, California.—*Ed.*]

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KARMA AND SENTIMENT.

KARMIC SUGGESTIONS.

KARMIC PERPLEXITIES.

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KARMA AND SENTIMENT.

THEOSOPHY encounters a good many oppositions in its course, not all of them factious or bigoted. It is inevitable that any system of thought which contradicts the thought generally held, especially if on subjects peculiarly sacred and cherished, should excite much antagonism and some bitterness. Nothing is more dear to men than their religious beliefs, and any deliberate attempt to discredit, much more to uproot, them is particularly exasperating because profane. That Theosophy should wake up the so-called "religious world" to a very indignant and hostile onslaught is, therefore, precisely what one would anticipate. If there was mere question as to a new colouring of a theological dogma, or to the dropping of a rail or two from an ecclesiastical fence, some little languid feeling might arise, soon, however, subsiding as the mind became accustomed to it. But the case is very different when carefully-braced creeds are wrenched apart and the very foundations of doctrine undermined preparatory to being blown up, when the libraries of patristic and controversial literature are tumbled into the mire, when the very Churches are dismantled and their most sacred symbols appropriated by the invader. Cries of rage and wrath and resistance are of course. No one need wonder at invectives upon sacrilege, or at prophecies of retribution.

It would be a great error, however, if all this was accounted for as bigoted conservatism or ecclesiastical self-interest. There is perhaps no doctrine which has not at its core a germ of truth. The life of a tree is not in its branches or its leaves, or even its trunk, but in its root, and the vitality of the most revolting creeds comes from some radical fact, but for which there never could have been any growth or any endurance. It may be misinterpreted, exaggerated, stated in a form hideous to reason and morals, but in its last analysis it has an element of truth. The fair man admits this, as he admits any other reality, and then seeks some method by which it may be justly recognized, given its place and function in a system.

One such element, a very potent one, is sentiment. Religion is not merely a philosophy, and a philosophy will not successfully supplant a religion. Theosophy itself is sagely called "The Wisdom Religion". If it was only a higher form of Science, dealing in broader fields and with finer tools, it would have attraction only for the scientific. If it was a mere Philosophy of Life, it would reach the thoughtful, but would have no general interest and no general applicability. It is, indeed, all this, but it is also "The Wisdom Religion", the religion which knows whereof it affirms, and, because knowing, gives wise outlet to those aspirations and emotions which are connoted by the term "religion". Religion having its

exercise in the sphere of emotion, Theosophy, like the others, gives full value to sentiment, but, unlike the others, furnished sentiment with a rational grounding.

We find, when we probe into the cause for so much conventional bitterness towards Theosophy, that not a little is from wounded sentiment. The greatest problem in life is evil, and the greatest interest is how to treat it. In the department of religion evil takes the name of "sin", and religion, being largely of emotional fabric, regards sin as a matter for emotional treatment. This is partly in the case of repentance and absolution, but still more in provision by which penalties may be escaped. If you analyze the various schemes adopted by different cults, you will find that they resolve themselves into three, all of them varieties of the principle of substitution. There is the substitution of some other service for that in which the offender failed. Not a few Abbeys or ecclesiastical institutions in Europe were built by robber Barons to propitiate Heaven for lives of outrage and carouse, it being supposed that stolen money, valueless to the thief because of approaching death, would be gratefully accepted as a legacy by Almighty God, and the boon of Paradise conferred in return. There is the substitution of some other penalty than that incurred by the offender. This is the rationale of the system of penances and of fines, so elaborated among the ancient Hebrews that moral obliquities had a graduated scale of values ranging from a pigeon to an ox. There is the substitution of some other victim than the offender himself. Boys were whipped to death on Athenian altars to stay the anger of Diana; hecatombs of animals and of men have been sacrificed in various lands to avert punishment for wrong; and in the so-called "Christian" faith the central idea is a vicarious atonement by which the morally-guilty can transfer his suffering to the morally-innocent, and the morally-innocent transfer his character to the morally-guilty. Even where the leading purpose was not the escape of penalty, there was always the idea of Divine forgiveness. It is this which has inspired so much of Art and Poetry, and which has invested with such perennial tenderness the Parable of the Prodigal Son and the story of the Magdalen. In the depth of human nature there is a feeling very responsive to this note, and the thought of an Infinite pity bending over a sorrowing soul and then forever obliterating the record of its misdeeds is not one at which the devout can frown or the judicious scoff.

But this is, it must be, the thought which Theosophy as a system of fact can never accept. That Theosophy is not heartless we shall see, but that it is unflinching in its assertion of the great Law of Cause and Effect admits of no doubt. Karma means the cancellation of every substitutionary invention, of every device for escaping unpaid debt, of every forgiveness

unearned and undeserved. It will not even allow tears as expiation or penitence as acquittal. The law of the conservation of force, it claims, is as inflexible in the moral as in the physical area; wrong must work itself out, expend its strength, be annulled by a contrary exertion. Permanent justice restrains a transient pity, and enduring interests stretch sympathy from an individual to a universe.

Thus we see how inevitably our teachings come in conflict with one of the deepest feelings of the human heart. We are surrounded, too, by a religion which has brought that feeling to the surface and given it the freest play. When we speak of Karma, the relentless Law which knows no commutation and no pardon, the whole sentimental instinct rises in protest. "You would take away", it says, "the very sweetest quality in the Divine character. You would abolish the hope of the thief on the cross, the penitent Peter, and the mourning Magdalen. You would make the Supreme Being less placable than the Christ who has displayed Him, and expel compassion from the very quarter where we see it most. You not only deprive us of a Saviour; you make salvation itself impossible. You exhaust religion of its essential attribute and commend the desiccated shell as life-imparting, supposing that men will accept what has lost its supreme attraction and be consoled by a doctrine which has been emptied of consolation. If a religion without religiousness is a contradiction, one without pardon is a monstrosity."

I can perfectly well see how this is precisely the impression which Karma must make on a mind habituated to usual Christian thought. That it is not just or accurate or true is demonstrable, but that it is inevitable is not less so. And that it must operate to repel further investigation, unless corrected, is equally clear. If Theosophy is to become influential among the masses, not merely the property of a few highly-trained or dispassionately formed spirits, but a real conviction of men at large, it must meet this objection of a want of sentiment, and must supply the needs of human nature as that nature exists. I believe that this can be done, and that a true conception will sustain humanity as no purely emotional idea ever may or ever could.

First, then, we have to notice that any other theory than the Karmic only meets one side of sentiment. It concerns itself wholly with the desires of the offender. But there are several other sides. There is the feeling of justice in the offender himself. It is pleasant to escape pain which one deserves, but in all save lowest natures there must remain an uncomfortable suspicion that one is getting that to which one has no right, and this of itself is a pain, so that the very immunity is but partial. And as this suspicion could never die out, that form of pain would last longer than any direct discipline. I suppose that the only effectual way of securing perfect

mental relief is by expiation of fault through punishment. The blessed saints whom Theology depicts as crowned and robed and harping through pure grace must experience, one would say, a disagreeable consciousness of being where they have no right, and of an environment and paraphernalia not wholly in keeping with desert. This would in time make Paradise intolerable. Then there is the feeling of justice in others. The Parable of the Prodigal Son is very beautiful, but his elder brother was quite just in his complaint that all the merry-making was bestowed on the ill-behaved who had squandered half the property; and I fancy that readers not twisted into supposed reverence really sympathize with the moral and industrious son who was not summoned to the feast but heard of it casually from a servant. Then there is the feeling in the wronged of what is due *them*. Pity for evil-doers is too often at the expense of those to whom the evil is done. Yet their sobs and groans and sorrows cry aloud for retribution. If the victim of a violence saw his assailant promptly forgiven and released, he himself suffering on and on from his undeserved wounds, could he view with any complacency a system thus resulting? And are not his sentiments worthy to be considered? It seems, then, that any administration of moral affairs which pardons upon penitence and without punishment really violates sentiment all around,—in the offender, the victim, and the onlookers.

In the second place, any un-Karmic theory is extremely narrow in its field of vision. It shuts out all the rest of living Nature, ignores society, mankind, the vital universe, and takes note only of the individual before it. But Nature is not so constituted. In the intricate net in which we are all interwoven, no force impinging on one part is unfelt elsewhere, but really transmits its influence along every fibre. If therefore you apply a force here and there, you are applying it unequally, discordant vibrations are set up, and confusion spreads in every direction. It is not too much to say that a moral universe conducted by the sentimentalists would very soon be a moral chaos. For if you once admit the principle that moral actions may have some other result than their normal ones, you introduce just such a disintegrating force and ensure just such a disintegrated effect. Instead of the healthfulness and cheer called for by the emotional theory, comes a general ruin to universal interests, and the concession to sentiment brings about the very gloom which sentiment deprecates.

In the third place, every un-Karmic theory is defective in its appliances for cure. The supposition that evil is to be rooted out of a human soul by the mere contemplation of good, or through gratitude for having been spared the due award for what it has done of bad, is not sustained by reason or history. We do not learn by gazing at abstractions, but by experiencing realities. If we do not so learn, the attempt must always be

futile, and to substitute a palpably futile plan for one effective would not only be unwise, it would be unkind. And here again the sentimental impulse would defeat its own end, and the result would be permanent misery instead of temporary discipline.

The doctrine of Karma, though it may shock at first as heartless and unmerciful, is truly the embodiment of the most far-seeing compassion. For the purpose of Karma is to remove the cause of evil and so the consequences of evil, to extirpate the disease, not to salve it. By steadily forcing home to the mind a certainty that good produces always good and wrong always sorrow, it finally detaches from a policy which is seen to be hopeless. Its conspicuous merit is undoubtedly its justice,—we reap that, and that only, which we have sown. But its mercy is no less real. Discarding all processes which would distract from the one purpose of cure to the diseased, it applies itself continuously and straight-forwardly thereto. Perfectly impartial, never swerving from absolute rectitude, it uses the disciplinary function only for a remedial end, and never rests till its subject is in unblemished health. When he reaches Paradise, it is because he belongs there. If he wears kingly robes or aureoles of glory, it is because they fit him and appertain to him. He has no uneasy discomfort, for he has been trained for the place and the function. And we can well believe that any participant in emancipation, whatever may be his present grade, must attribute his success to Karma, that just yet tender guide which would not listen to whimperings or hesitate under prayers, but sternly pushed into the right road and smiled only when it was kept.

But more than in any anti-Karmic system, grandly, copiously, voluminously more, does Theosophy throw open the way to the broadest sentiment. Its whole purport is altruism, the most unselfish beneficence. It does not pity only a moral offender here and there, but the great human family, afflicted with ills, sad at heart, needing the balm of a universal sympathy. Nothing is so cramping as self-love, and Theosophy will have none of it. If any theological system compassionates a sufferer, this far more. If any religion claims the merit of offering peace to troubled souls, Theosophy has the greater merit of never resting till every troubled soul feels peace. Sentiment, mercy, good-will? Why the whole system is redolent of it! It is the very essence of all that Buddha and Jesus and Zarathustra preached, the uniform mark of all their true followers then and now. The abolition of selfishness, the omnipresence of love,—this is what is meant by the Theosophic spirit. He who would base his religion on sentiment will find no other basis so broad as Theosophy: he who would make his religion consist in a world-wide tenderness may give it another name, but he is really preaching ours.

KARMIC SUGGESTIONS.

That human nature which is so strong in us all, and which Theosophy insists must undergo very great modification before it can produce its best works, is in nothing more conspicuous than in this—that it hates to be classified. Men like to feel that they have an individuality of their own, a distinct character apart from others; and to treat them as members of a species is a sore wound to personal pride. The Country Parson tells of a youth who was raving over Tennyson to an older woman. "Yes", said she, "there is a class of young men who admire Tennyson". He was humiliated into silence. And I suppose that no one who has not rationalized away his native vanities and cured in himself common faults exactly because they *are* common and therefore inexcusable, can ever feel with equanimity his inclusion in a class or a group or a law.

It is exactly here, however, that Theosophy begins its reformatory process. The notion that he is generically different from, or superior to, or removed beyond his fellow mortals is the first of his cherished possessions that an incipient Theosophist has to disgorge. The doctrine of Universal Brotherhood, of the solidarity of the human race, of course contradicts it, but that doctrine is so very general a statement that it has not much pungency until it is thought out, and one may very readily assent to it as a proposition without being moved by it as a principle. "Oh yes", not a few think, "all of us belong to the genus homo, but there are as many species in that as there are in the genus equns. We no doubt sustain certain relations to the rest, but as no one would think of putting the thoroughbred and the cart-horse on the same level, so it is absurd to class together the refined gentleman who rides the thorough-bred and the wild Irishman who drives the cart-horse. Nature has made distinctions; we are unnatural if we ignore them."

Certainly there is some truth in this, for there are differences between men as between races, and Theosophy would be a strange system if it began by defying facts. But what made the differences? Chance? Not at all. Divine manipulation? Far from it. Climatic and other environment? Only in a secondary way. What then? Simply the evolving outwards on the physical plane of the results of character on the plane of soul. "But", someone may say, "this only pushes the matter one step backward. For those variant characters must have had some cause for their variation, and how can you explain that unless by a Higher Power assigning and securing it?" Very directly: the free action of the Ego itself, choos-

ing its line of action, forming its habits, framing its destiny—in other words, Free Will. And why has that eventuated in such different lots in life, such different progressions in knowledge and merit? Simply because of the great Law of Cause and Effect all through the range of human action, the Law of Karma. And thus it comes about that all human beings, diversified, unlike, as they may be in situation, temperament, learning, morals, are yet the same in the two fundamental facts—that they have unfettered freedom of choice, and that they are what they have made themselves. All are dropped to the same level of responsibility for action and of experiencing its results.

Karma is thus the most democratic of all governments on earth. It sweeps away every vestige of class distinction or superiority. The King and the peasant sustain to it precisely the same relation, and feel its effects in precisely the same degree. The cultured scholar and the ignorant boor are quite alike to its undiscriminating gaze, for it has no concern with other than the one element common to both—the power of self-action. Divine favouritism is of course excluded. There are no "chosen peoples", "elect nations", or individual *protégés*. Nothing could be more ludicrous or more incongruous than the notion that a universal Law is deferential to a few favoured subjects and altogether rigid to everybody else. So, too, there are no ambassadors of Heaven, or other diplomatic agents invested with authority and a sacred character. Some men have studied more deeply into the nature of things and are fitted by knowledge and training to expound facts to the less informed, but they stand on no privileged ground or are otherwise outside the range of the great Karmic Law to which every human being is equally subjected. Priests and all other mediatorial agencies seem very hollow things when Karma is perceived to treat them as it does the rest of mankind. The very Teachers are the foremost to disclaim prerogative, and to insist that they are powerless to avert or to annul the pervading Law.

Still, the old human instinct, however much the mind at first concedes these facts, will not readily conform itself to them. It antagonizes itself in two ways. It is quite prompt to accept good as just desert. Who ever heard of a man (other than the Duke in "Patience") freely asserting that his happy fortune was unmerited and that his real place was far to the rear? Self-love will always warm the heart with the secret assurance that these blessings were none too many, if not, indeed, too few. And, on the other side, there is hesitation to concede that the ills have been deserved. "It seems so hard", each says, "that I should suffer this deprivation or this pain, I who have at the worst been foolish or thoughtless or hasty". And the self-love buoys up with a deep feeling that injustice has been done, and finds in innocence the balm for martyrdom. If you tell it of the

universal Law, it has still its dislike for classification, and repels the idea that it is but one of many, an illustration of, not an exception to, the rule.

Theosophy has therefore an enemy in human nature as now existing. We are constantly told that selfishness is the great bar to real advance, that it has innumerable forms and disguises, each one of which holds at bay the forces tending to liberation. There is no great difficulty in understanding this when the cases are palpable, as in greediness or rapacity or conceit. But when they are interior and subtle, cases of mental perception or temperamental impulse, cases where the coolest reason must unite with the finest principle to ensure control, a greater percipience is required. We are all, like Narcissus, in love with ourselves, and do not see, any more than he did, how misplaced is that affection. So when Theosophy confronts us with an absolutely rigid doctrine, and tells us that we have what we ought to have and are where we ought to be, that we are in no respect different from our neighbours in the essentials of humanity, and that all alike are subjected to one undiscriminating discipline, the inner self-hood is nettled in its pride and secretly protests even when it does not outwardly rebel.

Even supposing, however, that the truth in this matter is allowed, an honest difficulty presents itself. If it is the fact that we get exactly what we deserve, why is not the converse statement equally a fact,—that we deserve exactly what we get? Character is thus to be interpreted from condition. Prosperity must mean goodness and adversity must mean badness, and so the contrasts in life receive a double accentuation, for the moral element must be added to the physical. It seems rather hard that a sufferer is to bear also the opprobrium of being a sinner, aud the joyous to be surrounded by the halo of saintship. I think that this difficulty would have serious force if we understood good and evil fortune as an affair of external circumstance. If good means wealth or health or rank, and if evil means poverty or sickness or obscurity, the awards of Karma are made to manifest purely on the physical plane. But this would be not only a narrow view of a broad function, but an unphilosophical confounding of means with end. One purpose of Karma is to secure to the individual the degree of happiness he has earned. Happiness, however, is an interior state, produceable by different causes in different men, and therefore not produceable by the *same* causes in different men. There are persons of simple tastes, retiring habits, and contemplative tendency: the possession by them of conspicuous station or great wealth would be precisely what they did not want, and would thwart their natural action at every turn. Where, then, would be the happiness? We can go deeper still. A man by good conduct has entitled himself to the next stage in the evolutionary process up to perfection. He has, however, a weakness or an evil yet uncorrected Until it is corrected he must flounder about with uncertain movements,

never sure of his ground, and liable at any moment to bring that process to confusion. To put him in a painless environment might be to increase his defect and make his succeeding incarnation worse instead of better. There would be no real kindness in granting him a transient enjoyment at the expense of a long drawn-out discipline, and so Karma, which is very far-sighted and takes in the whole field of action, adjudges him a career of anxiety or disease that will excite the curative agencies of Nature and purge him of his crippling fault. He can very well undergo some years of pain if the result is to secure him some centuries of progress, and the just Law kindly gives him a sorrow which it sees that he will transmute into a joy. I do not believe this a visionary explanation. In my own small Theosophic observation I have noted with some perplexity the prevalence of ill-health among the most eminent Theosophists, and it seemed hardly fair, hardly consistent, even, with the work they were effecting, that they should ever be hampered with a sick body or a depressed spirit. And yet, as I marked the vigorous will whlch rose over and crushed down these seemingly-paralyzing ills, the expanding spirit which refused to yield to physical pain and deliberately throttled it when it suggested a near victory of the lower nature over the higher, I was sure I saw the rich gift of a generous Karma disguised as a cross. The pain and the weariness simply stimulated the inner strength to an output which should ensure its dominance permanently, and which should shape later births to the conditions needed for a quicker arrival at Adeptship. In such cases, paradoxical as it may seem, trouble was a tribute and bitterness a boon. It is even possible that we, lowlier workers in the field, may detect in some of our tribulations a wholesome quality which was needed in correction, and feel ourselves the better for having been the poorer.

Karma as a far-off force, operating vaguely in moral spheres as magnetic attractions may be supposed to operate among the stars, is certainly not an arousing topic. Karma at work all around us and applying itself impartially to our neighbours, but not affecting ourselves, is as certainly not an energizing thought. Theosophy is quite relentless in its insistance that each Theosophist is to purge himself of the notion that to be classified is undignified, to be under Law distasteful. Small vanities are incompatible with large conceptions. Heine said that he was too proud to be vain. There is very much in this. If one was a traveller in an unmapped land, the roads indistinct and without finger-posts or guides, he might excuse himself if he went astray. But if in a populous region, the highways clearly defined and the signs explicit, the directions and the routes and the other travellers all unmistakably in view, he blundered in his course, absolutely nothing of palliation could be urged. So it is with faults. Something unknown, unheard-of

before, a novelty in temptation, might easily mislead any one of us. But what could be said if we made an error we had seen made hundreds of times, criticized hundreds of times, heard warnings of hundreds of times? Nothing but that we were stupid or wilful. No one likes to feel himself stupid or wilful. Hence he would be ashamed to fall into a common fault, and undergo humiliation proportioned to its commonness. The most common of all faults is conceit, the notion that we are of finer quality, better stuff, than we really are. To be a victim of it would be intolerable to a proud man, and Heine was right. Thus another paradox comes about,—the thoughtful Theosophist, to the degree he realizes his solidarity with the race, revolts from imitating it in its most conspicuous feature, and is farthest removed from ordinary humanity at the very moment of his closest identification with it!

But having thus freed himself from a general tendency, having lost all hesitation to be classified, and no longer supposing that Karma treats him otherwise than as the rest, such a Theosophist is only started on the path of right advance. Karma is disciplinary, but it is also explanatory. To the process of knowing oneself, self-analysis is indispensable. Is not Karma the clue to its method? The fact that I was born here, and not in Zulu land or China, means something. The fact that I live in the 19th century, not in the 17th or the 21st, has its significance. The fact that at a certain epoch Theosophy came within my horizon and that I ran to meet it is suggestive. The fact that I am in the Theosophical Society, a sharer in the currents of spiritual vitality which sweep through it and enliven it, privileged to take part in its grand mission of recovering humanity from nonsensical opinions or surface aims, one of the atoms in a body which is growing and strengthening and working, is full of import. This is the line of thought each one of us may tread. But along it are countless other facts, peculiar to the individual and to be interpreted by him alone. Why this temperament of body or mind, this disposition, this taste, aptitude, tendency, habit, inner yearning? Why this healthfulness or sickliness, the good fortune at such a time, the sorrow at another? Why am I hampered here and free there, interested in certain topics, indifferent to others? Why is this burden so persistent and so irksome, this happiness so apparently unearned? These things are are not accidental, casual; they are consequences pointing back to prior forces, finger-posts indicating the way I must have come. Though an impenetrable mist hides every feature of the region left, present facts give hints of it, hints which would be revelations to a faculty more acute. That faculty may be trained. To exercise it is to do more than fancifully speculate, for the tracing back of effects to causes is a healthful use of the rational power. Then to learn their lesson is a moral renovation. He who cheerfully includes himself

within the realm of Law, welcomes Karma as the universal power which has him, as all other human beings, in its control, feels the common faults discreditable to one who should have reasoned himself beyond them, and interprets the contents of this life as outlining the character of the past and the possibilities of the future, is a philosopher after the pattern of the Wisdom-Religion. For he has first perceived Truth through intelligence, and then practised duty through devotion.

KARMIC PERPLEXITIES.

All moral and religious teachers find their greatest perplexities in the anomalies of life and death. Why such things as constantly happen should happen at all, and how the fortuitousness of death is compatible with any system, are dark enigmas to every school but one. The disposition made of them is either a frank avowal that all explanation is hopeless, or a reference to the good pleasure of Almighty God, who has given and will give no reasons. but upon whose wisdom and equity we may rely. Theosophy, however, does propound a rational exposition which fits every case, does disclose a Law so inclusive that nothing is outside its range, so uniform that no exception is possible or conceivable; not dismissing God as a superfluity, but considering that Law as the expression of His will. If moralists and theologians would suspend for an hour their mental habit, and would then fearlessly inquire whether that is not a fuller faith in Deity which regards each event as demonstrating His justice rather than re-opening suspicion of it, they would probably repudiate their old notions as worthless compared with the new, and see in Karma, as we do, a vindication of the purpose underlying life.

But Karma, like other things, has to be studied. Problems cannot be settled by a word or a phrase, and we no more dispose of difficulties by solemnly saying "Karma", than the theologians do by solemnly saying "Faith". We need to know what the term means, and what is its function on different levels, and why those levels are not to be confused, and how interpretation may be made judicious instead of rash. In fact, the lines of thought are incomputable, though a few general propositions simplify the whole field. Sometimes these are best arrived at by taking up the puzzling questions, handling them freely, getting at the core of the matter, educing thence a principle or a fact.

One of the very first perplexities every thinker, even the youngest, encounters, is the apparent injustice of what we call "accident". If only the worthless or the bad suffered physical injury, or loss of property or life,

all would seem fair. But there is no such rule. The colliding trains hurl into agony the very best of men or the most innocent of children, involving in one common anguish the devout and the reckless, the honest and the fraudulent. The sinking steamer carries to the same death men of opposite characters, making no distinction between worth and worthlessness. The broken bank makes valueless the property of every stockholder, whatever may be his circumstances or merit. Pestilence is indifferent to classes, and, like the rain from heaven, falls alike upon the just and upon the unjust. So, when we hear that desolation has entered where only cheer and happiness would seem appropriate, we have an instinct of protest at the unfitness of the incident, an unformulated suspicion that the government of the world is not what it should be, is heartless, unfair, inaccurate.

This feeling is stronger when the evil has been directly brought to pass by criminal neglect or intention. A careless switchman or a train-wrecker brings mutilation, perhaps death, on innocent travellers, and himself escapes punishment. The bank fails through rascality; the upright stockholders are impoverished, and the rascally President is enriched. A forger disgraces a family name, aud the family sacrifice their property to keep him from the jail where he belongs. A nation decrees an unjust war; the vanquished are covered with blood and debt. Then our sense of right uprises, and we clench our hands at a state of things which makes possible the overthrow of right by wrong.

Perhaps most of all is that feeling keen when harm occurs through the very devotion to duty. A man loses his life in attempting to save the drowning. The physician hurrying to the bedside of the sick falls on the ice and is maimed. A philanthropist incurs disease from the hovels he is unselfishly trying to comfort. Aristides is banished because he is just, and Socrates put to death because he voices truth to the nation. Then we ask ourselves, How is it possible that any real equity presides over mundane affairs, any valid order pervades the mechanism of things? Very likely we feel a half-formed conviction that, if we had been in control, such wrongs would not have been allowed, for our protecting arms would have been around the good and the generous.

This attitude is not unworthy, it is not even irrational, but still it is erroneous. It is not erroneous because it unduly values moral distinctions, or because it over-estimates the claim excellence has upon happiness, but because it does not clearly see the meaning of Karma and discriminate between the planes whereon its various species operate.

Karma is the law of cause and effect, not merely in morals, but in physics, in mind, in soul, in every field wherein action is possible. We are prone to think of it as confined to ethics, and doubtless that is the region

most important for motive, but it really is an omnipresent law, pervading the universe seen and unseen. Nothing is beyond its scope, for whenever and wherever occurs an act, then and there must occur the consequences of the act, and those consequences are Karmic. If we hurl a stick into the air, the effect on one muscular system, the upward sweep of the missile, its action on the atmosphere, its descent and its impact on the ground—all are determined by Karma. If we read an essay at an Aryan meeting, the vibrations started by the voice, the trains of thought excited by the propositions, the emotions of assent or dissent aroused in the hearers—all are Karmic. If we are addicted to day-dreaming, Karma shapes the visions coming from the habit Karma had established, and Karma sees to it that we are weakened or strengthened according to the quality of that habit. If we provide for the animal nature mainly, for the intellectual, or the spiritual, the resultant type is as Karmically ordered as is the crop in autumn from the farmer's sowing of the spring. So necessary, so close, so connected, so inevitable is all effect from cause, that we may even, from this point of view, consider it as mechanical, the differentiation being into the fields of the phenomena, not in the character of the Law.

It is only through the invariability of the law of causation that any human knowledge becomes possible. If there was ever a single case where action could begin and end in itself, there might be another, or any number; if there was one where the effect had no relation to the cause, there might be others; if either class had presence in a world of life, uncertainty would pervade that world from end to end. Not a sunrise or a crop or an investment or a plan or an engagement could be assured; history would be worthless, for it would teach nothing, and prediction would be impossible, for there would be no basis for its erection. Science and mechanics and commerce and art would vanish from the earth, since they all presuppose a uniformity of natural law. Once interrupt the continuity of the causal connection, and you dislocate the whole structure of things to its remotest end.

Then there is another fact. Forces belonging to one plane must not be expected to produce the results of forces belonging to another plane. This is not saying that forces on one may not give rise—by induction, so to speak—to forces on another, but that each force has its natural and legitimate effects, not interchangeable with the effects of a different force. The most concentrated attention of the most powerful mind will not educe a crop of wheat from a field wherein no wheat has been sown; and the balmiest spring and the sunniest summer will not confer learning on the idle mind which hates to read or think. Spirituality, however lofty, saves no man from loss who has put his money in a foolish enterprise; and destruction from a cyclone is not averted by the sweetest disposition that

ever graced a Western prairie. There has to be congruity between the means and the end, relation between cause and effect, homogeneity between act and result.

Braced with these simple considerations, we can the better meet the perplexing problems arising in life. A labourer falls from a platform, and we think it hard that an orphaned family is plunged into beggary. And yet, the slip occurring, the fatal fall must also occur, unless either the law of gravitation is suspended or a human frame made insusceptible to injury. Is this conceivable? A useful man, serving the community and a radiating centre of beneficence, is paralyzed from malarial poison, and we protest against our loss. Have we any right to exact that the fever-germ shall not flourish in the body adapted to it, or, on the other hand, that the force of moral character shall be an antidote to physical disease? A man is killed by an explosion when rescuing others from a fire, and we resent his death as an injustice to human sympathy. Yet can we justly demand that explosives shall lose their nature when they will work harm, or, as an alternative, that a noble motive shall be a safeguard from bodily danger? Ignorance—what frightful, irremediable evils it begets! How many thousands suffer life-long penalty for an early act from which due instruction would have saved! The young girl, inexperienced, untaught, takes a step which never can be retraced, and the whole course of an incarnation is diverted into dreary fields. The young man, unknowing, unprepared, is made a victim by shrewder minds, and commits a folly or a wrong which stains his name for ever. How unfair it all seems; how disproportioned the punishment to the fault! That a small mistake, the result of ignorance, should draw after it consequences so huge and so enduring offends our sense of right and the fitness of things. And yet how could it be otherwise? To break at any point the links in the long chain, each link the effect of its predecessor and the cause of its successor, and thus arrest the continuance of action, one of two things is necessary: either the break must be arbitrary, and then you have that violation of law which would be a fatal precedent in a universe of law; or the break must be by new forces, natural and working naturally. But these cannot be forces from the mental, psychical, or spiritual plane—repentance, suffering, better knowledge, and the like: they must be forces, however induced, which act on the same plane as is the chain. Ignorance of climatic and local conditions in a strange land brings about a sun-stroke or a fever: regret and pain through years will not heal the consequent weakness; only medical aid will do that, though it may be prompted by the regret and pain. So ignorance in other fields produces through a solecism or an error no little public odium: bitter penitence does not cancel that, though it may arouse a strength of character and a forceful life which will overcome and end the evil.

This doctrine, so rigid, so inflexible, so unaffected by the tenderest, the very finest, sentiments of humanity, seems very hard and cold. But is it not true? As matter of fact, do not the affairs of life move precisely as I have depicted them? Where, indeed, would be the perplexity if they moved as we should wish? Being as they are, facts, certain, incontrovertible, demonstrable facts, it is obviously the act of wisdom to admit them. Repugnance will not alter, nor revolt annul them. But we may take two further steps. In all frankness, can we conceive of a world in which they should be otherwise? Can we, flushed with the warmest of sympathy and the best of motive, yet picture to ourselves a terrestrial organism in which physical law was continually at the mercy of moral purpose, where fire and famine and disease and accident hurt only the unworthy, where inner character was exactly portrayed in outer condition, where all forces but the beneficent were arrested at their very start, where no incongruities or anomalies ever entered, where the sun shone only on the good and drought visited only the bad? Follow out all the consequences of such a scheme of things, and you will see not only that intellectual growth and moral discipline would be impossible, but that the very simplest of plans would be unformable. Vital powers would die out in confusion and paralysis.

But if the law is as it is, and if no other system is thinkable, there must be good reasons for the existing. Limitless wisdom and limitless power being at the source of the universe, it is fair to suppose that the constitution of things was adopted as being the best. As we probe more deeply into it, the vindication of its excellence becomes ever more patent. We do not need to rely only on faith; demonstration is continually multiplying. Take this very case of Karma, considered as an ethical law. What peace and security it has brought to many of us who were unsatisfied with or shocked at the teachings of conventional religion! How it has cleared away difficulties and doubts and forebodings and anxieties, furnishing solid ground for all purpose and endeavour, giving unclouded skies and transparent atmosphere to the searching eye of thought! What cheer it has brought us, the cheer consequent upon the certainty, the changelessness, the reliability of the great Law, conformity whereto makes us safe! But if that Law is so perfect on its ethical side, if every new exploration of it adds to our delight in its richness and stability, if it vindicates its justice and confirms its excellence at every turn, how natural that the same facts should exist on its physical side. There are no more anomalies therein to us now than there formerly were in its ethical department. As better knowledge has dissipated these, so it will those. Even at this date proof is increasing that Karma is as truly beneficent in physics as in morals. We understand it better, more of its bearings are being disclosed, suspicion is

changing into confidence. As we become better Theosophists, more instructed, less hampered by vestiges of an erroneous past, fuller visions will open, richer fields expand before the sight. Perplexities will dissolve. The start, the grieved surprise, with which we see some apparent contradiction will gradually grow rarer as perception of the real economy merges into content with it; we shall not confuse planes of action or demand an impossible world; but, broadening and clarifying with fuller light, our view shall stretch over the vast area and through the enigmas it includes, sensing its harmony and order and wise uniformity. Karma never fails. Human plans may break and wither, human prescience lamentably err; the mind may stumble and the reason quiver: but the great Law which is our security goes on serenely to its end, every new manifestation of its accuracy being a call to a new reliance, an enlarged trust. In due time the last lingering doubt shall dissolve and vanish, and then we shall know even as also we are known.

THE CREATION OF KARMA.

In the whole Theosophic code there is no other injunction so emphatic and so repeated as "Kill out the self". Of course this has to be understood in a rational sense, for Nature has made us separate individuals, with distinct characters and aptitudes, and a man would not improve upon Nature by making himself, on the one hand, everybody, or, on the other hand, nobody. Obliteration is not as good a thing as renovation. To kill out the self is to abandon the practice of making self the pivot around which all interests turn, the centre from which all activities radiate and to which all thoughts converge, the point, in their relation to which, topics and people and things are rated. The selfish man may not be a greedy man; he may not be aggressive on others' privileges or rights; he may not be envious or jealous or malignant; but he is truly selfish so long as he is self-centred, self-conscious, estimating all objects according to their bearing on his own personality. There is a very great abundance of such men in the world, and their critics unknowingly repeat a Theosophic prescription when they say, "Get out of yourself, stop thinking of your own ideas, try to see how questions appear to others". For in such language they are really embodying two leading Theosophical truths, first, that it is his thoughts which really measure a man, second, that he and they will always be narrow till he bursts the shell of his personality and emerges into the limitless expanse without.

All action is restricted if it is tethered, and it must be tethered so long as it can move only as its relations to some interior point permit. Just as much

become spontaneous. Why should it not be so in the "making of Karma", as we call it? Karma is a terror to many. They know that they are forming it each moment, that it will of necessity work itself out, and that prudence advises that such only shall be formed as is good. And so the accumulation of Karmic capital becomes an ever-present aim, promoting the actions, guiding the steps, motiving the judgment. How to save from ill and how to store up merit stands before the eyes as a ceaseless monitor, and, like a fear of hell or a wish for heaven, dominates the life. But, of course, precisely the same objections hold to it as to the Christian motive. It is selfish in its quality, and it is cramping in its influence. If we are to make the best Karma, it must be by surpassing the thought of making Karma at all, just as we walk best and think best and talk best when we are so habituated to easy movement that we give no attention to the process. Then it is that self-consciousness has disappeared, that the functioning is so natural that it goes on of itself. Thus too in the creation of Karmic store. As the higher motives have displaced the lower, as right thought, right speech, and right action have become instinctive and moral, as the interests of all are as much essential to the being as its own, Karma needs no study—it proceeds healthily and unobserved. This is true freedom, the freedom from self-checking as from self-seeking, the emancipation of the self from the self. It is the freedom of the Adept. So fused is he in the great Nature of which he is a part, so harmonious, so identified, so at-one, that he floats airily in that limitless expanse, fearing no mistake, no antagonism, no fall. Serene and secure in his oneness with the vast system, his will unfettered by his personality and his free action accordant with the universal life, Karma is no extraneous force to restrain his plans or modify his powers. Karma! Why he feels Karma, he exhibits Karma, he *is* Karma.

MEN KARMIC AGENTS.

We hear at times in Theosophical discussions the question whether we have or have not any part in the execution of Karma, and from some comes the reply that Karma is a force that looks after itself and that can be interfered with by no one, while by others it is asserted that we are all, in measure, the conscious or unconscious executors of Karmic Law, that we cannot escape this any more than other participation in the workings of a system wherein we are involved, and that, as we have to participate, we had better participate judiciously and wisely so as to bring about the healthiest results. These are very certainly contradictory opinions, and of course either has to maintain itself not by force of assertion but by force of argument.

My own conviction is that we are all of us agents in the carrying out of Karmic purposes, and that, as an intelligent agency is always more efficient than one which is machine-like or blunderous, we shall be better servants of Karma, and so better servants of humanity, if we understand something of our duties and dangers and limitations.

Now it must be unquestionably true that a great universal law of Nature, a law pervading the whole universe and regulating alike the planet and the atom, cannot be thwarted by any man or any combination of men. A human being is as powerless to arrest Karma as to arrest the stars in their orbits or the transmission of light through space. In some way and at some time the Karmic purpose will be fulfilled, no matter who objects or opposes. But it does not follow that Karma, in bringing about its ends, dispenses with the use of human instruments, or that those instruments, if imperfect or fitful or fragile, may not hinder or divert for a time the ultimate result. A force working upon and among a dense aggregation of atoms in an exceedingly complicated social system can hardly avoid working *through* them ; and if each of them is imperfect, the outcome cannot be as immediately good as if each was without a flaw. But this is precisely what was claimed.

Look at it more in detail. In all cases where men are congregated into communities, some organization must ensue. There must be regulations, however made, and there must be offices to enforce them, however constituted. As civilization advances, government, like other factors in social life, becomes more complex, and varieties and grades of officials are evolved as arise the functions which make them necessary. Thus in a nation like our own there are many kinds of public agents, each given authority for certain purposes in the preservation of order, the protection of individual rights, the maintenance of the general security. When any one of these is violated, it becomes the duty of the appropriate agent to seize, restrain, punish the violator. Only so can the welfare of all, which is superior to the selfish pleasure of one, be conserved. Hence an offence draws after it the consequence of an offence, in other words, Karma; and he who inflicts that consequence is an executor of Karma. The whole social organism rests upon Karma as its base, and provides that Karmic effects shall be adjusted, administered, effectuated through a distinct machine.

But it operates also in another manner. In free and constitutional governments the theory, whatever the practise, is that the power of legislation and administration shall be committed by popular choice to those who have previously demonstrated their fitness to use it, and officials are elected in order that they may wisely formulate the general will and impartially carry it into effect. Here are two propositions welded together

1st, that a diffused power shall be concentrated in a few that it may be efficient; 2nd, that the purpose shall be the maintenance of Justice. Each of these is a Karmic proposition, and the spectacle of a nation or a municipality taking certain of its members and elevating them to official heights because they properly belong there is an exhibition of the two-fold principle that reward is the Karmic consequence of merit and that they can best administer Karma who best understand and exemplify it.

Government, then, is organized Karma in civil affairs, organized for the avowed purpose that they who have good Karma shall enjoy it and that they who have bad Karma shall undergo it, and organized with officials whose express duty it is to carry out the Karmic scheme.

But, it may be said, no one doubts that public officers are Karmic agents, and that, when they act aright, they are in the line of duty and are officially vindicating Law. What is denied is that private individuals have any share in such a work, or are empowered to use functions which have never been committed to them. There is an easy answer to this.

It is quite true that private individuals are not the executants of public Karma, but this nobody claims. You and I have not the prerogative of passing statutes or of imprisoning those who transgress them. But it by no means follows that because not public officers and therefore without public functions, we have no private functions as private citizens. In fact we have a good many, some of them very obvious. If an intruder forces his way into our home, we are not bound to await the arrival of a policeman. but may eject him at once. If we detect a thief carrying off our goods, we do not need to follow him till a station is in sight, but may promptly seize both him and them. If a ruffian attacks a passer by, it is commendable rather than faulty if we come to the rescue, although not commissioned patrolmen. Karma—the embodiment of justice—does not accept the services only of those who have helmets on their heads and shields on their coats.

Once concede the fact that private individuals can act in the vindication of justice, and you vacate the doctrine that only public officials have that right. The field is then open, and all that remains is to determine to what extent, and how, and in what circumstances a Karmic function attaches to each of us. We can best reach the general principle if we look into the necessary constitution of society.

The root idea of the social organism is that each man shall have all possible liberty consistent with the equal liberty of the rest. Their liberty is a restriction upon his own, inasmuch as it prevents him from doing much which he might do if alone, though he is similarly protected from invasion by his fellows. There is a restraint upon his freedom, compensated for by a protection of what is left, and both the restraint and the protection are maintained through the organism of which he is a part. But this is really

an organism, not an aggregation of disconnected particles, a mere heap of sand or pile of sticks, but a body politic, a living, acting, functioning entity, composed of distinct atoms, each alive, and the whole with a corporate vitality and movement. Hence there are two activities, the one of the organism as such, the other of its integral units; and hence, also, there are two duties towards the root-idea, the one organic, the other individual. For the large, general purpose, the body corporate makes appropriate provision, supplying safeguards for the whole as a whole, and for all those relations of the integers to each other where the power of the whole is needed. Thus society equips a military force for its protection against corporate assault, and courts and policemen for the securing of safety among citizens.

But there is evidently a very large class of cases, too trivial or too intricate for public treatment, which must necessarily be left between man and man, and as to which the duty towards the root-idea must be performed individually. Such are beyond the range of magistrates or roundsmen, yet they have all the importance which arises from life in close contact and from the need to make that life as helpful and as happy as can be. In that minor sphere, that restricted area of social, not public, function, each man is of necessity a judge and an executioner, hearing, trying, determining causes, giving and executing sentence continually. He *must* be so; the act is forced upon him because of his membership in society; he exercises it unconsciously in every opinion uttered, every deed performed; from infancy to death he is incessantly giving verdicts on character, acts, tendencies. No possible mental twists can extricate him from a position inevitable from his circumstances; he may argue, protest, disclaim, he may repudiate the function in the name of philosophy, religion, Theosophy, charity, or what you please, but it can never be shaken off or escaped so long as another human being is within his sight or ken. He may silence his tongue, but his thoughts work on; he may try to paralyze them, but he can only succeed through imbecility which is mental death. Whenever another's acts come before him he forms an opinion as to their merit; whenever he meets a stranger, he takes some impression: whenever he is invited to act he must act or abstain according to conviction; whenever moral questions are grave he must take a position.

This may seem like an abstraction. But look at it in its concrete forms. A poor person solicits you for help: you give or refuse as you think him worthy or the reverse. You are passing a moral judgment on a fellow-being. Certain stories are told you of an acquaintance: you believe or reject them according to their probability. You have tried and determined a cause. A person known to you commits a gross wrong: you decline further association with one whose presence is polluting. You have pronounced

and are executing a social sentence. Cases like these are continually occurring, and they must ever occur simply because you are members of society, in perpetual contact with other members, subjected to all the conditions and incidents of social life. And each one is a case of executed Karma, not merely in the bald sense of effect from cause, but in the sense of action morally determined with a view to justice.

Still it may be urged that such cases, however unavoidable, are incidental, not voluntary, and that it is the spontaneous and intentional assumption of Karmic function which is beyond the right of private citizens. But even this cannot be maintained. There are many occasions in social life when direct, immediate, deliberate action to that end is not only proper but demanded. One is *the protection of other people.* An upright person is about to enter into business engagements with a man positively known to you to be dishonest: you are as much bound to put him on his guard as you would be if you saw him travelling on an insecure road. You have found a tradesman careless, slow, tricky, unscrupulous: you do a service to society by making the matter known. Through experience you have learned a hotel, a steamer, a boarding-house to be ill-kept: you would warn other travellers, as preceding ones should have warned you. Thus it is that suffering and loss are saved, and that rapacity and unfairness is circumvented. A second case is *the abatement of evil.* A man is rough in manners, insolent in his bearing, ready to impose upon and annoy his neighbours. You have a positive duty to rebuke him if the occasion calls for it, and, if he does not reform, to refuse him recognition. Men have a right to genial treatment, and to the full enjoyment of social courtesy only as they practise it themselves, and boorishness in private life is restrained and cured only as boors are made to see that it will not be tolerated. It is in this way that the civilities of life are kept up and the aggressiveness of the ill-behaved kept down, and he does a service to good manners, and even to good morals, who thus helps to maintain a high standard by Karmic discipline to such as would overthrow it. A third case is *direct punishment for wrong.* Your employé cheats a customer: you are quite right to discharge him forthwith. You find a tradesman falsifying as to his wares: it is well to tell him so and to transfer your purchases to another. An acquaintance is shown guilty of malicious mischief-making: justice sustains you in refusing to have further relations with him. There are many cases where action is demanded on all three grounds—the protection of others, the abatement of evil, the direct punishment for wrong. A clerk in a public office is impertinent: complaint to his superior is called for. A car conductor is thieving or brutal: let him be reported. A drunkard has brought himself to distress after warnings: it is well to refuse assistance till the habit is repudiated. These and a thousand other possible illustrations show how punitive action in private

life is necessitated by the social condition, that it is salutary in all its bearings, that it is in the direct fulfilment of one part of personal duty, and that Karma *does* at times call upon us to exhibit and vindicate her, though we are not State officials or with any other function than that of honest, intelligent, high-minded civilians.

But, it may still be urged, in undertaking any administration of Karma one is virtually claiming to be administering pure justice, and therefore to infallibly know its exact measure in any case—a thing impossible to mortals. Not at all. If an attempt to administer justice implied exhaustive knowledge of conditions, it would imply Omniscience and therefore Godhood, and, as no one possesses that, the consequence would follow that no attempt could ever be made, whether by civil tribunals, by State officers, or by private citizens. The doctrine proves too much. All that can be exacted on any occasion, corporate or individual, is that every *practicable* element should be observed. As judges strive to ascertain every fact, and to impartially give each its weight, so should we in those minor judicial functions forced upon us by our social relations. We are to be dispassionate, candid, eager to see all sides, free from prejudice or partiality, earnest only that Truth shall be exemplified and upheld. We cannot be infallible since we are not omniscient, but we recede from error as we vacate the regions which produce it.

And so, I hold, we are all of us Karmic agents; often unconsciously, mechanically; often deliberately, voluntarily, necessarily. The mechanism of a human society must largely be worked by human will, and no one can escape the mechanism while remaining in the society. The choice is not between executing Karma and not executing it; it is between executing it with intelligence and good effect, and executing it with blunders and injury. Whether the function be from obvious authority, as with parents, teachers, and employers, or from obligation to the general and individual welfare, as in the relation of equals in age or station, the same rule holds—that this duty, as all other duties, shall be discerned with clearness and performed with skill. As the requisites to just action are increasingly filled, so will multiply the beneficence of its effect; and as true men deal out justice in all their ways, so will the reign of justice extend over human hearts and human homes. Every social evil will shrink and every social good expand. Reform will come as each atom is a reformer. As the one great Life disperses itself through the myriad little lives it vivifies, so the one great Law will manifest itself in the myriad beings moulded by it and effectuating it. We shall not be limp and shapeless products of a Karmic force no one can avert or change, but glad servants of that which courses through our systems and sways our habit and nerves our movement. Thus we shall be amended, society regenerated, and humanity saved.

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AN ELEMENTARY NOTE ON THE SEVEN PRINCIPLES.

Probably there are few subjects of occult learning more essential for the beginner to acquire a firm grip of than what are commonly known as the seven principles, and few, so far as my own experience goes, so generally and persistently either utterly misunderstood or abandoned as a hopeless tangle by the elementary student. The cause, I believe, lies partly in the want of careful preliminary agreement as to the use of words, partly in the attempt of teachers to expound too much at once. Nearly invariably one finds the explanation of the seven principles of humanity set forth together with that of planetary rounds and chains, with root-races and life-cycles, till the luckless student's brain begins to swim, and he wonders whether he is in fact living on the Sun or Saturn, or whether he has swallowed the moon, a conclusion which the lunacy of some of his ideas lends colour to.

My aim in this paper is to obviate a few of these difficulties, and by attempting only to treat a very small portion of the subject to render that portion sufficiently clear to enable the student to read with understanding some of the more advanced works on occultism. With this view I propose to proceed on the method which is certainly the best for teaching, though not the most logical or philosophically correct, *viz.*, proceeding from particulars to generals, and in the present instance from the known to the unknown.

Every fact of everyday life is a special example of some general principle of science, and, even so, every principle of science is but a special example of the *Scientia Scientiarum*—Occultism.

A professor delivering a course of lectures on some special subject, will probably lay down first his general principles, then deduce his formulæ, and throw in some experiments by way of illustration. But not thus do we teach a little child. We familiarise the mind with the experiment first, then lead it gradually upward to grasp the cause and the cause of that cause, &c. The bulk of mankind are, towards occultism, as little children, and indeed most students have to grasp it in this way if they would get it at all.

I propose, therefore, freely to use the terms and formulæ of science wherever they suit the purpose, showing how the more profound insight of the occultist widens or restricts them, and I shall attempt to explain the nature of the seven principles by reference to that which each one knows

best, *viz.*, his own personality. When the student can realise thus much he will be fit to understand something of the great doctrine of correspondences, and to attach some meaning to the Planetary Rounds and Chains, &c.

The first step is to grasp firmly the idea in more or less detail of what each Principle is. When this is done it will be found useful to affix to it its Sanscrit name, partly because these names are commonly used in books on occultism, and partly because, not being in common use in the West, these names have not, as it were, become worn by popular use, have not acquired a string of connotations which the student has to banish from his mind, and are therefore more fitted for technical terms.

Everyone is probably familiar with the division of the material and spiritual natures of man (by whatever names they may be called), the division which regards the body as a tool or instrument which some force or power, which, for the time being, we may call unknown, uses during the term of their association. This division becomes evident on considering the difference between a dead man and a living one. In the former case the tool is there but the user is away. This, it will appear, is not by any means a precise analogy, for before the user has *entirely* left the tool is also gone, but for the present it is near enough. Now it is precisely the tool which is the lowest of the seven principles, and the one therefore on which the attention must first be fixed.

In the South Kensington Museum and other places you may see the constituents of the human body—a large jar of water and various packets of chemicals. These, however, are but the constituents—the elements—reduced not indeed so far as chemistry can reduce them, for the water for instance might be decomposed into Oxygen and Hydrogen, and the other salts, &c., might be decomposed further, still the reduction is sufficient for the purpose. Now when a dead body lies before us, we know that it is an accumulation of these materials, of these elements, which are in fact similar to those which form the earth; and with regard to the arrangement of these science can give us material help. Science tells us, for instance, that the human body is composed of an aggregate of differentiated cells, carriers of a substance termed protoplasm (the chemical constituents of which it also tells us).

But in the body before us, the instant life departs (or even before) what is termed decomposition sets in, *i.e.*, the cells begin to part company, and the bond restraining them into the shape and formation of a human body is loosened, the cells however still retain vitality and a potential capacity for going into other forms of life. If this renewal of cell-life in other forms and conditions be artificially prevented, or rendered impossible by heat or otherwise, the condition of the packets of chemicals in the

museum is reached. If we can conceive this condition to be reached without disintegration of a single cell of the body, merely retaining the chemical elements in the position they held during life, but without leaving in any cell any more potentiality of life than there is in the museum packets, then the condition is attained of the tool without the user.

The well-known case of the mammoth entombed in Siberian ice, or the bodies of monks in the Great St. Bernard, or the dried-up corpses in the Capuchin monastery at Palermo, are examples, probably the nearest we can get, to the hypothetical conditions.

If the student will carefully realise this conception, examining by the light of material science everything which the idea connotes, he will have a rough sort of notion of the lowest principle of the Septenary, and having formed and firmly grasped this conception, he may affix to it the name of *Sthula Sharira*. Whether this be spoken of as the tool or the vehicle, or the basis of the higher principles, matters but little. The student must, however, notice that it connotes every possible or conceivable thing which is, or can be made, perceptible to the ordinary five senses by any scientific apparatus. All modes of matter are therefore merely parts or functions of *Sthula Sharira*, and science fixing its attention solely on this leads us at last to a blank wall, for no possible mode or combination of the elements of *Sthula Sharira* can produce any higher principle.

At the same time, by the doctrine of correspondences, every fact belonging to the lowest principle is the analogue and reflection of a fact on each higher principle, every discovery of science and every recorded fact interpreted by the fuller and deeper insight of the occultist, may be of a value far transcending anything which the scientist who discovered it ever dreamed of. Thus the chemist can tell us much of the elements of which this *Sthula Sharira* is built ; he can decompose them, predicate something of their qualities, and set down what he calls their combining numbers.

Yet these very combining numbers, if the chemist were but also an occultist, would give him the clue to the great science of proportion and mystery numbers, which is at the root of all sciences, and is the very mystery of Creation itself.

In fact, the positive teachings of science, so far as they represent the careful study of facts of our material world, truthfully and honestly set forth, with sincere devotion to truth, and not garbled or tinkered to fit in with the scientist's own theories, are of infinite value. It is only when in the arrogance of his own vanity, leading him to assume that his own little measure of knowledge represents the height and depth of final and uncontrovertible wisdom, the scientist takes on himself to limit and to deny, that he becomes pernicious.

Let us then conceive of *Sthula Sharira* as the lifeless chemical elements

simply put together in the form, down to the minutest details, of cells and nuclei of the human body. It is plain that the whole form is but like a child's sand castle, which merely holds together till the first wash of the wave passes over it. There must be some principle in the living man which holds these elements together, that principle in fact which, separating from *Sthula Sharira* at death, allows the elements to fall apart and decompose. As the body maintains its form during life, and decomposes at death, this force must in fact be the life principle.

Considering now the phenomena of death in the human or animal being, we see that the decomposition of the form occurs first, but the life of the separate cells continues, and this passes into other forms of life. If the cell be subjected to heat or other influence which would destroy its life, the cell-form itself disintegrates, and thus becomes pure *Sthula Sharira:* the life in fact leaves the body in inverse order to that in which it came, for it is now fairly well established that the primordial cell was a very early, if not the first, form of life on this planet, and that the multicellular organisms with a corporate life of their own gradually evolved from cell-colonies, and that, such corporate life ceasing at the death of the organism, the cells are released from the bond whereby the body was composed, and they promptly decompose.

The life principle is then confined to each separate cell, which is in fact itself a highly differentiated organism, built in all probability of multitudes of cellules (if we may coin a new word for a conception not yet within the purview of modern science).

This in its turn will decompose when the life-principle leaves it, or is driven out, but in the meantime it may go to form some other body. And even after death or destruction of the cell, the protoplasmic substance (rashly assumed by some scientists to be some kind of primordial life matter) may pass into and vivify other cells of different organisms.

The function of the life principle then, first and chiefly, is to hold together the elements composing *Sthula Sharira*, and to prevent decomposition, and to this principle the name of *Prana* is given.*

But since there is a broad distinction between a marble statue and a living man, though the molecules of both are prevented by some force from falling asunder, and in the latter case the force involves a continual throwing off of waste matter and taking in of fresh, and therefore involves also powers of perceiving and responding to impulses from without (though it be but in the automatic way that a flower expands its cup in the sunshine); therefore all this vital functioning belongs to *Prana*, the faculty, that is, of

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* Such was the teaching of H. P. B. and of learned Orientals, the modern transposition of Prana and Linga Sharira is very confusing to those trained on H. P. B.'s system, without any very obvious gain.

responding to those etheric thrills (no more appropriate name probably would be intelligible to the beginner) which Easterns term *Tatwas*, and which Westerns may recognise as the means whereby external objects appeal to their five senses, there being a *Tatwa* (or scheme or system of thrills) for each sense. *Prana* therefore, like *Sthula Sharira*, is manifold: indeed, it is broadly septenary, each of its divisions being susceptible of subdivision. A conception may now be formed of the relation of *Prana* and *Sthula Sharira*, for if protoplasm were what it was originally supposed to be, an undifferentiated homogeneous primordial matter endowed with life, this would present these two principles in their simplest form. It is needless however to say that protoplasm (so-called) though a highly interesting form of matter from a scientific point of view, is not within many thousand miles of being the primordial "life-stuff"; it is something gained that the scientist can conceive of the existence of such life-stuff and try to find it.

As the labours of the chemist and anatomist were essential to the study of *Sthula Sharira*, so those of the biologist and physiologist prove a great assistance at the present stage. Science indeed tells us very little as to the constitution of cells, but tells us many facts of supreme importance as to the association of cells in organic bodies, from which by analogy we may infer much concerning the probable constitution of the primordial cell. Thus Weissmann, after postulating the primordial cell as the origin of life on this planet, and unicellular organisms such as Rhizopoda and Infusoria as among the earliest forms, assumes (as he is probably justified in doing) that in the course of development of the organised world it must have happened that certain unicellular organisms did not separate from each other, but lived together, at first as equivalent elements, each of which retained all the animal functions, including that of reproduction.

Now be it carefully noted that reproduction in these single-cell organisms proceeds by means of fission. Each cell grows to a certain size and then divides into two parts exactly alike in size and structure. There is no suggestion of sex here, it would be absurd to term such an unicellular organism male or female, or even androgynous or hermaphrodite, this comes later in the life of the cell-colony.

It is thus clear that the division of sex belongs only to the development (not to the primordial forms) of *Sthula Sharira*, the lowest principle. And though these pages are really intended for the most elementary beginners, I warn them as they proceed with their studies, to be very careful in the interpretation of the words male and female, as applied to supersensual qualities and powers.*

It is true the terms are used, and by some of the most advanced occultists, and that, as I believe, not from any inherent fitness in the terms

* See "Transactions of the Blavatsky Lodge."

but because some words expressing a distinction were necessary and these seemed as good as any; much the same reason in fact as induced electricians to use the terms positive and negative in relation to electricity. But to writers on occultism I would respectfully plead for the use of some terms less likely to confuse the ordinary mind, so that we might at least be spared the vulgar immoralities (to say no more or worse) of the soi-disant Spirit-brides, *et hoc genus omne*, including the very questionable twin-soul doctrine; for, as there can be no sex above *Sthula Sharira*, nor in the primal forms of that, the sexual attributes bestowed on spiritual existences are either purely metaphorical, which is the case in a Master's writing, or an impure and gross imaginary product of the lowest dregs of Astral light poisoned by emanations of human licentiousness, which is the case with some ninety per cent. of readers. The gradual decadence and corruption of the bisexual pantheon of ancient Greece, so pure and noble in its original symbolism, so gross and filthy in its latter corruption, should be a warning.*

The precise point of evolution of sex is well shown in "Die Entstehung der Sexualzellen bei den Hydromedusen" by Weismann, Jena, 1883.

Returning from this digression we find that after such homogeneous cell-colony had lived together for some time, division of labour would produce a differentiation, thus certain cells would be set apart for obtaining food, others for locomotion, &c., while some would be exclusively reproductive. We thus get the Somatic and the Germ plastic cells, what in popular language we call an united life of the cell-colony; in other words, a new and collective *Prana* binding the cells *as such* into a corporate life, as each separate cell is itself bound together as an organic unit.

Such a cell colony may reproduce by fission or gemmation, or in any other way; it may be androgynous or hermaphrodite or bisexual, oviparous or viviparous, or various types by turns, as the Polypi and the Medusæ for instance, but though the reproduction and the birth of a new cell-colony depends on the tiniest speck of a germ-plastic cell, the progeny will accumulate around itself somatic and germ cells with the same arrangement, the same functions in a word, as the parent colony.

It is evident therefore that there must be some scheme of arrangement, some ideal plan, according to which the cells, whether somatic, or germ-plastic, and the molecules of the body, are directed to their proper places; equally certain that *Prana*, whose functions merely consist in retaining all the elements together, and assuming or casting them out in accordance with such plan, could never of itself generate such plan, this would be as absurd as to conceive of *Sthula Sharira* of itself evolving *Prana*. To use a somewhat suggestive analogy, the magnetic currents, raying from a magnet, sweep

* Compare also the history of the H. B. of L, the Lake Harris Community and the like.

steel filings into ordered lines, but the direction of these currents, and the form of these lines, is determined by other forces, above and beyond the magnetic currents and controlling them.

Science, strictly so called, gives very little help here, for the ideal plan or scheme of arrangement does not appeal to the five senses nor even respond to any test applicable to matter. But the phenomena of hypnotism, now being subjected to the strictest scientific investigation, has familiarized the mind with the conception of thought-forms, which without any material presentment can be made perceptible to the consciousness of another. Discussions on thought transference, on telepathy and kindred subjects, have helped in the same direction, and honest inquirers among the spiritualists have done something, so that now the conception of the existence of any ideal but imperceptible form is no strange one.

It may be said that a thought-form postulates a thinker, though some schools of philosophy deny this. But it will be well for the student to pass by this question for the present, and taking the simple fact that any particle or molecule taken into the body can rest nowhere but in its appropriate place, reflect that this postulates the pre-existence of some ideal scheme, some plan on which that particular body was built. Further that as that same plan on which that particular body was built existed before the material body it will continue to exist after, yet it is not immortal. This plan or scheme is the next principle and is called in Sanscrit *Linga Sharira.* According to occult philosophy it has an existence, apart from the particular body of which it is the plan or ideal, as a separate entity; any modification of the material body takes place first in *Linga Sharira*, then by means of *Prana* the chemical constituents of *Sthula Sharira* are made to respond and to follow as nearly as may be the modification produced in *Linga Sharira.*

An artist's vision of the picture he is about to create, a musician's dream of the divine harmonies of oratorio and opera to be composed, are in a certain sense examples of *Linga Sharira.* Since this is the plan in accordance with which *Prana* restrains the material molecules, this is obviously the principle which fears and resists death, the principle which is operative in the Darwinian "struggle for existence".

The unicellular organisms or monoplastides above referred to which have but these three principles are accordingly, as Weismann has shown, immortal. "Each individual of any such unicellular species living on earth to-day is far older than mankind, and is almost as old as life itself" (Weismann on *Heredity*, page 72).

This principle appears in popular language as instinct of self-preservation.

It may assist the student somewhat in forming a conception of this rather difficult subject, to consider the illustration of a regiment, say for

instance the Black Watch. The regiment is composed of a certain number of men, who apart from the organization of the regiment would be simply a chaotic incoherent mass of human beings, as it is the discipline and *esprit de corps* representing the regimental *Prana* which hold them together, assigning to each his proper place in the scheme or organization of the regiment (its *Linga Sharira*), thus giving it a corporate life as a distinct entity, separate from any of the men who compose it or from the aggregate of them all; for all these perish but the Black Watch goes on, with its history, its memories, its hopes, aspirations, and triumphs, wherein every man who composes that regiment has a share, but which are quite independent of his own personal memories, hopes, &c.

Such are the three lower principles, constituting, it has been said, a vegetable existence. This, however, must not be taken literally, for every vegetable now growing has more than these three principles, as will appear. In fact every vegetable has not only the three lower, which may be called the vegetable principles, constituting an existence which simply lives (so far as metabolism or the taking in of fresh molecules and casting out waste can be called life, unconscious, without thought or desire, a mere automatic machine), but has the dormant but just awakening faculties which belong to the higher life, and eventually would link the vegetable and animal kingdoms. A careful study of the lowest known forms of life throws much light on this point.

Enquiring now what man has beyond this simple vegetable existence, the answer would almost certainly be volition and self-consciousness. This probably appears to nearly everyone who thinks out the subject thus far, the real man who uses the three lower principles as a workman uses his tool. To produce any physical effect (setting aside for the moment the question of occult, falsely called superhuman, powers) physical means must be employed, *i.e.*, the body must somehow be set to do something. To use the tool in this way we see now that *Linga Sharira* is the key. If a man should wish to operate any change in *Sthula Sharira*, his physical flesh and blood, even to the extent of changing his position, or carrying a book from the shelf, or even moving a single muscle, he must first operate that change in *Linga Sharira*, in other words perform the act mentally; then when *Linga Sharira* is modified the action of *Prana* is to produce a corresponding modification in *Sthula Sharira*. Again, any knowledge apprehended by the senses which are the gates of *Sthula Sharira* must, by the mediation of *Prana*, affect *Linga Sharira;* otherwise "seeing he sees not and hearing he hears not", which is the case in what we term abstraction or inattention, or in the case of a somnambulist or hypnotized subject who, with wide open eyes, is yet unconscious of the images that fall upon them.

The principle then which can perceive the modifications of *Linga*

Sharira proceeding from without, and can by will-force produce modifications therein, to affect *Sthula Sharira*, is the next principle. How is this done? How does the workman handle the tool? By what means is he able to produce what, in ordinary language, are called physical effects? We have grown so familiar with this phase of the great problem that most of us fail to see where the difficulty lies. It seems so simple for instance to desire that a thing should be done, and to go and do it. Yet it is absolutely necessary for the student to realize what the problem is, and how very far from obvious is the solution. We need only ask ourselves "how does a single muscle move?" We wish an arm thrust out, and promptly it goes; we wish it drawn back and it comes; but how? To say that the will can affect the material fabric of the body is an obvious truism, but the realization of the operation, and all it involves, is a great occult lesson which cannot be taught, but which can be learned by any student whose faculties are sufficiently developed and who will take the trouble.

We arrive then at the faculty called *Will*, and in considering this several correlative ideas at once attach themselves. Will implies a choice between two possible courses. It is needless confusion to presuppose more than two; everything which we can possibly do at any moment is either "A" or "not A". Unless there are two possibilities there is no will, it is necessity, and the man is an automaton. Further, the impelling force must come from within and be personal to the man. Thus a jelly fish is washed to and fro by the currents external to itself, the vertebrate fish swims whither it wills by internal resolve.

What is it then which determines the choice? The Utilitarian philosophy gives an immediate answer, "Pleasure or Pain"—to acquire the one and to avoid the other is the spring and source of every action. Carefully reasoned out it is evident that this means simply the endeavour to establish a different condition in *Sthula Sharira* from that which exists, *e.g.*, being cold the endeavour to get hot—and if the student should ask himself "why?" the question will appear so absurdly irrelevant as hardly to be worth stating, yet the more the student meditates the more difficult will the answer seem. There are certain groups of sensations affecting the nerves which he will at once desire to inhibit, and others which in the same way he will desire to repeat, but careful and concentrated analysis will modify both these desires, even if it does not actually reverse them. Further, on carefully studying them, the sensations will begin to differentiate themselves. Pain for instance will divide itself into the pain actually felt, and which the man will desire to cease feeling, and the fear lest that pain should continue indefinitely, or increase in intensity, the latter being the image of a future pain added to the present existing pain which he

feels. If a man can only succeed in separating the pain presently felt from the pain dreaded, he will often be surprised to find how little real difference there is between actual pleasure and pain.

A good classification of pleasures and pains as motives of action will be of considerable assistance to the student at this point, such as may be found in Jeremy Bentham's *Principles of Morals and Legislation*. Having this classification in his head, if the student will once more consider the springs of his own actions he will be able to realise how the brain causes the muscular action in obedience to the dictates of the will, which latter now appears as a blind force travelling in the line of least resistance, avoiding pain and following pleasure. (*Note*, of course these terms are here used in the sense the Utilitarians ascribe to them, of well-being and ill-being, thus the helping of another is according to this philosophy the avoidance of one's own sympathetic pain at another's misfortune, the attainment of one's own sympathetic joy at another's rejoicing; these being, to sympathetic persons, more keen than mere self-regarding joys and sorrows.)

Most thinkers will now be able to see at once that these motives of pleasure and pain are not the chief factors in directing human action. In order to obtain a clear mental image it was necessary to study these first by themselves, and get a clear idea of their effect on the will, and the effect of the will under their influence on physical actions, but the great sources of energy, known popularly as the passions, were for the time being left out of count.

These, such for instance as gluttony, drunkenness, personal vanity and ambition, contentiousness, or pugnacity, sexual appetites, and the like, will be recognised almost at the first blush, as producing effects utterly disproportioned to, and sometimes having no possible relation to, the amount of pleasure or pain involved.

It may be that a man, impelled by passion, knows perfectly well that no satisfaction but the reverse must infallibly result from his indulgence in his passion, yet he is unable to restrain himself. These passions have been well termed by some writers "The Whirlpools" or vortices, and they must be accurately investigated, and marked as dangerous currents at sea: such investigation, however, is no more for the elementary student than the investigation of physical whirlpools is for the novice at swimming—knowledge, strength, a clear cool head, and perfect self-control, are the equipment absolutely necessary for the explorer of these dangerous localities. As to the investigation and treatment of the passion whirlpools, the student may very profitably consult Jeremy Taylor's *Holy Living*, a work which contains far more real occultism than is generally supposed.

It is further said that these whirlpools have a well defined subjection to planetary influences, and that they are differently developed in different

individuals; and further, that the particular vortices which are specially developed are indicated in various ways, by marks on the body, the lines on the hand, the position and character of moles, &c. Lavater found indications of the relative strength of various passions in the features of the face (for character is really nothing but the resulting balance of all the passions, changing as each one is conquered or developed), and phrenologists find the same in the bumps of the head; but these are somewhat empirical sciences as compared with the indications of the hand, whereon the vortices are mapped and measured for all who can read the chart.

To these vortices also belong the influence which the elementals, famous in occult literature, exercise over human beings; they are the slaves of those who have learned to rule themselves, but the cruel tyrants of those who are helplessly dragged along in the vortex.

Meantime, the student's task is to realise that the influences which use and guide the force which we call *the will*, are either the sane and rational ones of pleasure and pain, each being of various degrees of higher and lower, or the insane and irrational domination of the passions; other motives there are of a still more important kind, which cannot be fully understood till, after the study of the higher principles, this fourth principle is once more taken up.

Having thus far realised what this fourth principle is, let the student now attach to it the name of *Kama Rupa* (literally the body of desire) and consider carefully the nature of its relations with the three principles already studied.

It is obvious at once that *Kama Rupa*, the seat of the will, is also the seat of the conscious perception (this is obvious if we reflect that all the three lower principles may be operative while the body is in a state of unconsciousness), it is in fact "*the self*". This is clear even from popular language, for a man speaks of *my* body, *my* life, &c., but when he means *Kama Rupa* he says *myself*.

Let us now trace the image of a sense-impression producing an action. An image falls, say, on the eye, and the arrangement of lenses causes a picture to be projected on the retina, as in a *camera obscura;* this belongs to *Sthula Sharira*, it would be the same in a dead eye as a living one (until disintegration commenced). By *Prana* this picture is translated into nerve-thrills and conveyed to the brain, and by *Prana* also the image becomes incorporated into *Linga Sharira*, producing a modification thereof. (To assist in following out this somewhat complex process these considerations may be found useful—living nerves carry sensations by thrills; nerves of a body just dead, *i.e.*, without *Prana*, do not; therefore the force whatever it is which traverses the nerves is a function of *Prana*: the *Linga Sharira* or image of the ideal man must include *inter alia* every picture on his brain,

every sound that greets his ear, etc., and since these vary from moment to moment they may appropriately be called modifications of *Linga Sharira*.) This modification *Kama Rupa* perceives, receives as it were into its own sphere (for it must be noted that sensations may traverse the nerves without affecting the consciousness, as a patient with a broken back does not feel conscious of his feet being tickled, yet the feet are jerked away, showing that there has been nerve action). The said modification being subjected in *Kama Rupa* to the test of pleasure or pain, or stirring into action one of the vortices, the determination of the will is affected, and this force acting on *Linga Sharira* produces a fresh modication thereof. the modification being in fact the mental image of the act to be done; this mental image always really preceding the actual doing of the act, whence the saying that a good workman should always see his job done before he begins, meaning that the mental image should be clear and of the whole, not a part only, of his finished work. The modification will be more or less clear according to the amount of will-force exerted and this usually depends on the amount of concentration. (In very many cases the formation of the mental image and the doing of the act are practically so nearly simultaneous that the former can hardly be perceived at all; very careful attention will however show to the sensitive student that it always in fact exists.)

The amount of will-force which practically lies at a man's disposal is enormous, only a very small proportion being usually exerted. Sometimes, under the influence of a vortex, an involuntary concentration occurs, whence the saying that a man in a passion has superhuman strength, and the like.

The modification produced from within by will-force on *Linga Sharira* is faithfully translated and conveyed by *Prana*, and receives what is called physical effect in *Sthula Sharira*.

It will be found a useful exercise to follow this complex series of mental and physical operations in such a simple action for instance as looking at a ball and picking it up; after carefully going over and over this, the student will begin to realize *Kama Rupa*, and to see *inter alia* that he can perceive nothing but modifications of *Linga Sharira*, effect nothing but the production of modifications of *Linga Sharira*.

So he knows not his friend, he knows only the image of his friend produced in his own *Linga Sharira*, taken up and examined by *Kama Rupa* and therefore become a part of himself, and so the whole objective universe, the Cosmos, is to each man part of *Kama Rupa*.

To fully explain this in words is wholly impossible, but careful and concentrated meditation will bring it home to the diligent student, and the above words may then be for him the symbol of a truth, for he will have won an elementary initiation (which every student must win for

himself, it cannot be *given* except to those who by diligent striving and long and careful thought have fitted themselves to receive the knowledge) but without such initiation these words will appear the veriest nonsense.

Here it may be useful to note that the anatomist, the physician, the naturalist, are working diligently at the elucidation of *Sthula Sharira*. The biologist and physiologist are exploring *Prana*. The spiritualist, so far as he is an honest enquirer and not a money-seeking professional charlatan with a few easy psychic tricks as his stock-in-trade wherewith to bewilder a drawing-room audience, is doing useful work in investigating the phenomena connected with *Linga Sharira*. While metaphysicians, theologians and ethical philosophers of every kind are endeavouring to indicate the powers and dangers of *Kama Rupa*, each of these looks with distrust and disfavour on the work of the others, and the epithets "Materialist", "Superstitious Dreamer", "Sacerdotalist" are freely thrown about. The occultist alone in virtue of his wider range of thought and clearer insight understands the work of all, knowing that their relative value depends on the principle they are investigating; the higher the principle the more valuable the work, and knowing also that by the system of correspondences, the labours of each are mutually illustrative.

Yet once more, we have seen that in *Sthula Sharira* we have matter in its primordial state, emerged from nothingness, but as yet without form; or even if accidentally, as it were, laid together in a form, with no binding principle to retain it there—chaotic in fact. *Prana* gives the principle which binds these chaotic molecules into form,—usually this is a magnetic or some kindred force such as gravitation,—from this principle we have all forms of matter, the mineral kingdom in fact—elementary in stones, more highly developed in crystals. *Linga Sharira* gives an ideal form with a special power of its own, perhaps most nearly described by the word "arrangement"; this gives, in the first place, individuality and separateness, it may be seen in its elementary form in crystals, more highly developed in vegetables; from this principle springs what is properly known as the Darwinian "instinct of self-preservation" and the struggle for existence so important to the development theory as usually understood, for it is this principle which most dreads and resists the disintegration of physical death. *Kama Rupa* gives us the self-conscious perception and energizing will, with the desires actuating it, both the sane wishes and the insane vortices of passion; this principle is common to the whole animal creation, in what we call the lower animals *Kama Rupa* is popularly called instinct. Strictly speaking man also has instinct; the constitution of *Kama Rupa* is the same throughout the animal kingdom, the difference becoming perceptible only in the consideration of the higher principles.

Once more, in the light of what we have now arrived at, we may con-

sider the phenomenon of physical death. The body, whether of a man or an animal, is composed of enormous multitudes of cells, each a perfect and to some extent a semi-independent organism, each fulfilling a certain appointed function in the mechanism of the body. Each of these cells has also its seven principles, therefore of course its *Sthula Sharira* or molecules of matter which compose it; its *Prana*, or principle which retains the cell in form, its life-principle, as we should say; and its *Linga Sharira*, or ideal form of the cell, without which it could not fulfil its appointed function in the economy of the body. Neglecting, for the moment, the higher principles, which in low organisms may often be considered to be dormant, it is clear that we have here a *Prana* of the cell, and also a collective *Prana* of the whole body, built up, so to speak, of these cells; also that the *Prana* of the cells being the principle tending to separateness will resist the action of the collective *Prana* which tends to hold the cells together; in old age then or physical weakness the strength of the *Prana* of the separate cells is increased, and that of the whole body (the collective *Prana)* proportionally diminished, till at last the latter is no longer strong enough to prevent the disintegration resulting from the more abundant life and consequent separateness of the cells. The body as an entity then ceases to be, its *Prana* has in fact passed into the separate cells which formerly composed it, and these having no longer any bond of union naturally disintegrate. The cell however is itself composed of cellules, if we may coin the word, held together by the cellular *Prana*, and these will in their turn disintegrate by a precisely analogous process. If fire or other destructive agency has passed over the body, it may be that the *Prana* of the body and the *Prana* of the cells is dislodged from the material particles, or *Sthula Sharira*, simultaneously. The *Linga Sharira*, however, does not perish because *Prana* is loosed from *Sthula Sharira*, any more than an architect's conception of a sublime cathedral is lost because the material edifice embodying his dream has been burnt down. The clearer conceptions the student can form of *Linga Sharira*, *Prana*, and *Sthula Sharira*, the easier will he find the more advanced subjects of planetary chains and the Tatwas. He should recognize *Prana* to be a universal force like electricity, acting on every material body, and acting in different ways according to its different modifications.

Thus the luminiferous ether uniting the whole of the visible universe may in one sense be considered as a cosmic *Prana*, and the thrills of light passing through it, whereby objects become visible to us, a modification thereof; thus this, which is called a *Tatwa*, is seen to be a modification of *Prana*, perceptible to us, because through the material molecules or *Sthula Sharira* of our bodies it affects the *Prana* which holds them together, just as the currents of electricity running through the world affect the electricity in the charged needle.

These four lower principles constitute an animal, that is to say, more accurately, constitute man's conception of an animal, which is not necessarily a true one. The will, result of self-consciousness and belonging to *Kama Rupa*, acts in obedience to motives which may either be the sane ones of pleasure and pain or the mad force of the passion whirlpools. Laying the latter out of count for the moment, the motives of pleasure and pain belonging to *Kama Rupa* are only those operating *immediately*, and that whether they be higher or lower. A man or an animal feels hungry and at once sets about procuring food; feels cold and sets about getting warm. Or the sight of a friend in distress from hunger or cold may suggest the greater pleasure of relieving that friend, and thus produce an action *apparently* contrary to the law;—apparently, but *not really*, unselfish, for it belongs to *Kama Rupa*, which is *self*, and so it can only be a higher or lower type of selfishness.

As soon, however, as we come to estimate pleasures and pains not directly presented to us as motives but future or contingent, we get the first glimpse of a new principle which is not animal. To make this clear by an illustration, no one ever knew animals to barter or exchange. Monkeys have been constantly kept with men, and monkeys are the most imitative of all animals. Monkeys may be, and have been, taught as a trick to light a fire, yet no one ever knew a monkey to light a fire for the purpose of warming himself. In popular language we say this implies the possession of reason, but this reason is so mixed in our ideas with the ordinary operations of *Kama Rupa*, that for the most part we strive vainly to disentangle them. This in fact can only be done by an exercise at once most difficult and most valuable, termed "casting out the self".

In all consideration of, or philosophy founded on, the lower principles, the key note is the leading axiom in Professor Ferrier's *Institute of Metaphysics, viz.*, "Along with whatsoever any intelligence perceives it must have cognizance of itself. Self is an integral and essential part of every object of cognition."

In the study of the higher principles that axiom has to be thrown overboard, and henceforth every self-element in every conception has to be diligently eradicated if the student wishes to make anything like satisfactory progress.

To show how general and how persistent these self-elements are, let the student endeavour to form a conception of so simple an object, for instance, as a wooden cube—he will at once perceive some elements relating to self. It has, for instance, a side turned towards *himself* and a side turned away, a side to the right of *himself* and a side to the left, an upper and a lower side as regards *himself;* these are all self-elements, let him endeavour to form an idea of the cube from which these elements are absent.

A study of Hinton's *New Era of Thought* will show the great difficulties of forming such an idea as is above indicated, so obstinate are the self-elements; the final conception when reached is such as by no skill of writer can be embodied in words, but perhaps may be dimly indicated as a state wherein the student find himself alone in absolutely void space with only that cube, and the student himself becomes, fills, *is* absolute space; here there is no up nor down, for there is nothing to measure by, no right nor left, no inside nor out; for the student having now, in idea, freed himself from all material limitations, is all mind (as it were) and has no material form, but surrounds, occupies, permeates, and embodies that cube in void immensity. These words are but a faint attempt to express that which is really inexpressible, and have no value whatever, save in so far as they may serve to raise some vague idea of what is, for the majority of mankind, well-nigh unthinkable.

In this region of thought the only subject which is really to be comprehended is pure mathematics, such as is found in the first six books of Euclid, which in fact are an occult revelation to those who are able to read them in this light, and which are intelligible precisely in the ratio in which the reader is able to reach this condition. For this gives an abstract faculty, occupied with abstract matters, pure and simple, and all the self cast out. Now, as before, having this faculty in its pure condition, let the student affix to it the name *Manas*, this is also the Latin *mens* or mind, though not what is ordinarily designated "mind" in popular language.

It is plain that this selfless thinking will get rid, among other things, of the idea of size, for size being purely relative is of necessity a self-idea; thus that which appears enormous to the gnat, seems puny to the elephant, and hence the whole expanse of the starry heavens will have no more of the elements of awe or magnificence than a whirl in the waters of a tiny brook or the motions of an ant-hill. When this much is gained the student will begin to find that ideas of time are self-ideas also, and that the doctrine of an eternal present, so often insisted on, so little understood, becomes an actual and patent fact.

This explanation of the functions of *Manas* should give a clue to the real meaning of that terrible stumbling-block to so many, called "the fourth dimension". When the functions of *Manas*, which in the mass of mankind are almost dormant, can be fully stimulated into action, so that pure thought without any self-element becomes possible, it will also be possible to think in the fourth dimension. But those (and they are by far the greater part of humanity) to whom this is impossible, must always find the fourth dimension a foolish dream, without any substantial reality expressed thereby.

The definitions of what by a somewhat confused, but still comprehen-

sible, metaphor are called "Planes", really involve and require the notion of other dimensions; this appears very clearly in *The Key to Theosophy*, hence the possibility of obtaining an entrance to other planes depends on the power of thinking in the fourth dimension. In other words *Manas*, if fully developed, is able to pass to other planes, and when there to modify *Linga Sharira* according to circumstances and to the conditions of the plane on which it is, so as to impress the consciousness in *Kama Rupa*, for this is practically what takes place when a fourth dimensional problem becomes thinkable. It is common, but profoundly unphilosophic, for the mass of mankind, to whom selfless thought is impossible, to assert roundly that it is impossible for all, and that those who pretend to have made any progress towards it are either liars or under a psychic delusion. As well might a blind man assert that all the world is blind.

It is now necessary to observe the workings of *Manas* on the lower principles. *Manas* is the judge, the comparer, the arranger of the images presented to it; it has indeed a faculty of creating impressions, but these are pure abstractions, like the propositions of Euclid; and even as to these it would probably be more correct to say that they are external verities perceived by *Manas*, but with no self-regarding element. In fact, the difficulty of distinguishing between perception and creation is enormous in the higher principles, and in the highest the two are one. The images presented to *Manas* from the lower principles are more familiar and more easy to deal with. If the student will take any ordinary intellectual operation of the day, and disentangle the sense-images which belong to the three lower principles, and differentiate them from the operation of immediate pleasure and pain, noting carefully whether a stream from any of the whirlpools of the passions has been felt; and having extracted all this, observe carefully the intellectual operation which sets the will in motion, he will have a conception of the function of *Manas* more or less clear in proportion to his power of mental analysis. The development of *Manas* gives us the man of science, the materialist, the agnostic, the rationalist in religion; it is, in its highest development, selfless, and therefore may form the basis of altruism. It is plain that a very high degree of moral goodness may be reached by the developmet of *Manas* alone, and this is the goodness we are often bidden to admire in the agnostic, atheist, materialist, and other types of rationalist, including the bulk of Unitarians, Socinians, and the like. Many of the Oriental faiths, exoterically at all events, owe their goodness to the development of *Manas*, which is often a very high one in their case, far higher in fact than we in the West have any idea of.

Manas is said by the Oriental occultists to be dual; in fact, like all the other principles, it is sevenfold, but the student will do well to defer the consideration of the sub-divisions of the principles till he has mastered the

elementary conception of the principles themselves. Meantime he may understand that what is called the higher *Manas* corresponds in the subdivision of the principle to the three higher principles, the lower *Manas* to the four lower principles. The higher *Manas* reflects the higher principles and is in itself purely selfless, the lower *Manas* reflects and has to do with *Kama Rupa*, is therefore tangled (so to speak) with self, and is the selfish intellect, forming, if not counteracted by the other principles, a Mephisto. Of this type was Margrave in *The Strange Story*. Soulless, because all the principles above the lower *Manas* had become detached from the Monad, and nothing was left but the selfish intellect developed to an abnormal extent.

As in the animal nature there can be no conception of the pure intellect, so in the nature wherein *Manas* alone is developed, it is clear that *Manas* can recognize nothing higher than itself, in fact the God of the lower *Manas* is simply the higher *Manas*, an intellectual abstraction, and prayer therefore becomes an absurdity; indeed we are told that the Southern Buddhists so regard it, and frankly acknowledge it to be a hindrance, and that all outward ceremonies are vain, religious dogmas absurd; that there can be no such thing as conscience or love of God; that every good action is the result of a pure intellectual process.

Most Westerns, however, at all events, will agree in thinking that in the average human being certain motives of action may be discovered, referable directly to conscience or love of God, and which cannot possibly be resolved into any intellectual process. Indeed it may be safely laid down that such motives exist in every human being who was ever born into the world (with the exception of those soulless persons, the Margraves, to whom allusion has already been made), though occasionally it is so dormant as to be unrecognizable; and it is from these motives that we derive the next highest principle. Of course there can be no proof of their existence to those who are unconscious of experiencing the action of such motives; if these choose to deny their existence it would be as useless to try and convince them as it would be to try and convince a blind man who denied the possibility of sight. Be it remembered that denial is the easiest of all things to make, the hardest to refute. Dr. Johnson's celebrated words to Boswell when the learned Doctor showed how easy it would be to support a denial of so patent a fact, at that time, as that Canada had been taken from the French, may be studied with advantage on this point.

Seeing that in many of the Oriental systems the development of *Manas* has been pushed to its extremest point, to the exclusion (or rather the suppression) of everything beyond, it is only natural that this next highest principle, to which they give the name of *Buddhi*, should be shrouded in mystery. It is stated that the mysteries of *Buddhi*, which involve the highest occult powers, are only communicated to pledged chelas, who may be trusted

to make no bad use of them.* Such is the Oriental system, and a very little thought makes it evident that this is the only possible system for peoples of the particular type of development which is associated with the East.

In the West also it is impossible to set down in writing the functions and properties of this principle; Christians, those at least who have learned the esoteric aspects of their own faith, term it the indwelling Spirit of Christ; others call it the higher self, a term open to many objections, for in the first place it is by hypothesis selfless, also the Spirit (according to the classification of St. Paul) is far more properly represented by the three highest principles, the upper triad, *Atma-Buddhi-Manas.*

Passing by this, however, we know that to the sincere Christian who tries to live the Christ life, conscience and the love of God are a power more or less, and a power moreover which, if sufficiently developed, claims to dominate the entire body and to direct all the other principles down to *Sthula Sharira*, in other words to be incarnated.

There are some who say that there is no other Christ-soul than the higher Ego in man, it would be as wise to say that there is no magnetic current except that which is in the needle of the compass; when the Christ within is sufficiently developed a *rapport* with the Christ without can be established, exactly in proportion as the professing Christian lives the Christ-life of prayer, self-abnegation, self-command, universal love, purity, etc., does he develope the Christ within, and acquire the power of communicating with the Christ without—"the Master"—by whom his initiation proceeds by gradual stages, and therewith his powers, according to the promise "Greater works than these shall ye do" and "Nothing shall be impossible for you".

It is, however, useless to pursue this branch of the subject further; those who are not Christians will not either believe or understand, because these things cannot be seen from outside and they refuse to come in, in order to learn. Those who are Christians will have already gathered enough from these few words to realize the true meaning and functions of *Buddhi.*

One principle, the highest of all, obviously not to be expressed in words, save by some such abstraction as the "Universal Soul", the "All-Father", the "Divine Spark". How this can be universal and yet a principle in each individual man is a mystery only to be solved by the knowledge of *Buddhi*—"No man cometh unto the Father but by me". Yet though a mystery it plainly must be the case, for union with this Universal Soul is the hope of all great religions, the Nirvana of the Buddhist, the Eternal Hope of the Christian; and unless such Universal Soul were already somehow part of ourselves, no such idea would be possible. The union in fact already exists, but is rendered imperfect by the separatenesses, and the

* See the "Key to Theosophy" also "Secret Doctrine" on this point.

separatenesses proceed from self, whose home is in *Kama Rupa* (the Body of Desire), but whose chief manifestation is in *Sthula Sharira*. To this highest principle of all is given the name *Atma*, and *Atma* is to the individual man what God the Father of the Christians or Parabrahm of the Easterns is to humanity. Easterns, and more especially Europeans with an Eastern bias, will object here that Parabrahm does not correspond to the Christian's God the Father. The only answer to this is that if the correspondence of the *Atma* of man to the Parabrahm of the Cosmos is clear to them, they may be content to leave the analogy belonging to a system which they repudiate for the use of those to whom it may be helpful.

Thus in the higher triad of the principles of man we get a reflection as it were in the microcosm of the Trinity of the Cosmos, which has been known and recognized by every great religion in the world in some form or another, more or less fully, and only denied in comparatively modern times by ignorant eccentrics in search of a new idea with which to tickle the ears of their followers.

I have said that the common metaphor of planes is somewhat confused; in fact planes and spheres and globes are all measurements of space like the stories of a house, and novices are apt to ask *whereabouts* the spiritual plane is situated, just as some Christians might ask *where* the kingdom of heaven was; it is not easy to find any terms which are free from objection, but the student should bear this difficulty in mind.

To conclude, since *Atma* is the highest, the universal Union, and *Sthula Sharira* is the most utter separateness, we see how the one is as it were the inverse image of the other. "*Daemon est Deus inversus*"—so *Prana* is the inverse image of *Buddhi*, just as the Christian Fathers tell us that Adam is of Christ. So also *Linga Sharira*, the senseless form, the mere spook of the séances, is the inverse of *Manas*, the pure intellectual concept, and thus the Divine sees itself as in a mirror inverted, and the mirror is *Kama Rupa*. A useful image may be drawn of a man sitting under a penthouse on an island, in the midst of a clear lake, fixed it is true to his island and unable to stir off it, unable also by reason of his penthouse to look up, yet in the lake he sees mirrored the real objects beyond, the stars of heaven on the one side it may be, on the other a dung-hill; give him power by speaking to those on shore to affect the realities of the things whose reflection he sees, and the analogy though rough is workable. When the self, which is the bar that separates the higher from the lower, is finally cast out, when the atonement is accomplished, and Nirvana is won, then there is no more need for the penthouse, the man is let loose from his island, and thenceforth is able to see all things clearly, not as in a glass reflected, but with straight vision, as they are.

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THE MISSION OF THEOSOPHY.

Theosophy has a special and particular mission for the present age—as for all ages.

That mission, expressed in the broadest and widest terms, is to assert *the divine nature of man.*

This is the root and essence of all Theosophical doctrine; and it is here that Theosophy joins issue with the teachings of dogmatic Christian theology on the one hand, and with materialistic science on the other.

Theosophy seeks to re-invest man with a dignity and heritage of which he has been deprived by both religion and science.

Understand that Theosophy is no new thing—it is the oldest thing in the world. Many through ignorance or wilfulness would represent Theosophy as being a new religion, a new sect, a new creed. It is nothing of the kind. The oldest records of religion, philosophy, or science, are the records of Theosophy. She claims them all, can trace them all back to their primordial source, back to that "Divine Hierarchy" which now, as through all the ages, watches and guides the evolution of the race.

And it is because the Ancient Wisdom comes from this Divine Hierarchy, that it claims the title of *Theosophia* (θεοσοφια) or *divine wisdom.* It is because man is by nature a *divine being*, that he may lay claim to this *divine wisdom* as his birthright.

Is this too large a claim to make? Is it too much to assert, that there is a divine degree of knowledge in the possession of those who have passed through the stage of evolution in which we now find ourselves; and that we, like these, may attain to this perfection of knowledge, when we have reached the fulness and fruition of our human nature—nay, not merely that we may, but that we must; for such is our destiny, in virtue of our spiritual nature, in virtue of that indwelling divine spark which makes of each human being, even now, the "temple of God". (I Cor. iii. 16.)

Let us examine this question a little more fully. Apart altogether from the universal belief in all ages that such a Divine Hierarchy does exist, apart from tradition or religious belief, we may consider the matter in connection with three concepts or factors with which we are familiar. These are *(a)* our human nature, *(b)* our spiritual nature, *(c)* the law of evolution.

We must content ourselves in the first place with a mere definition of each of these, and we shall be obliged to leave behind without any further comment those who cannot accept our definitions. We understand by the

term, "our human nature", that physical body or organism, with its characteristic consciousness, which is the *temporary vehicle* for the manifestation on the phenomenal plane of those higher principles which constitute "our spiritual nature".

It will be found that at this point we shall at once part company with the materialist. Materialism denies *in toto* that man has any spiritual nature, and consequently cannot accept any definition which relates our physical nature to our spiritual life. In the view of the materialist, *consciousness* is simply a product of physical development, and mind and intelligence are functions of the brain. The materialist holds that outside of physical form there is no life, no consciousness, no mind.

By the term "our spiritual nature" we understand all that belongs to the *subjective* side of our nature—mind, thought, intelligence, consciousness, will—which we must conceive of as characteristic of the real *Ego*, that which survives the death of the physical organism, and is not a product of that organism, but functions in it during the period of life on the physical plane.

By the "law of evolution" we understand that process by which lower forms of organism on the physical plane develop into higher ones, and by which *consciousness* undergoes a corresponding extension or exaltation.

We must note in reference to this latter term, that the difference between our position and that of the materialistic evolutionist is this, that whereas the latter views *consciousness* as a product of the physical organism—and consequently regards those higher degrees of consciousness which accompany the higher forms of physical organism, as the result mainly of the evolution of physical form—in our view it is consciousness itself, considered as a part of our more permanent spiritual nature, which is evolving; and consequently requires, as it progresses, a more and more perfect vehicle for its manifestation. Thus though we see the evolution of consciousness running concurrently with the evolution of physical form—that is to say, that what is called evolution appears in its simplest expression to be a continual widening of the sphere of consciousness to embrace more and more of the environment of the individual—in our view consciousness is not the result of the evolution of physical form, but the evolution of physical form is the result of this ever-growing consciousness, is the result, in short, of the *experience* which the higher spiritual entity gains every time it clothes itself in a physical form.

And this is so because in our view the universe is simply *embodied consciousness*. We view the universe as one vast field of consciousness, of infinite degrees in its individualized aspect, from mineral to vegetable, from vegetable to animal, from animal to man, from man to still higher degrees, which it is the province of Theosophy to unfold.

And it is just here that we base the existence of a Divine Hierarchy,

as a logical deduction from the three concepts we have put forward. For if individually we are subject to this law of evolution, if our individual consciousness—while remaining a part of the universal consciousness, that which theology terms *God*—has in its individualized aspect passed through the lower stages of mineral, plant, animal, and now finds itself in the *human* stage, why should we break off there, and either deny any further progress, or make that further progress the great exception in the universe, separating man both from the universe and from God?

Theosophy teaches therefore that the next stage of man's evolutionary progress is that he shall become a *divine being*, by which is meant that he shall reach that perfection of his nature in which he will have become a self-conscious *spiritual* being, able to act consciously on those higher planes of nature which are at present *subjective*, and in which at present he merely builds all kinds of fancies according to his religious or emotional idiosyncrasies.

For let no man think that he will enter the spiritual world at death. The spiritual world is *here* and *now*, as an actual *physical* fact; and the full consciousness of that spiritual world is gradually dawning upon us, as we evolve out of that lower form of consciousness, which for the time being we term the *human*. And further, we must remain in the *human* until this higher consciousness is reached, and thus it is that we have to reincarnate over and over again, until through *experience* we reach the higher state.

It matters not what ideal *religion* may attach to the future of the individual, the *actual fact* is a process of nature. For what is the future but an extension of the present; and what is the *spiritual* world but an extension of the *natural*, or what is the *natural* world but an *aspect* of the *spiritual?* There is no single atom of so-called *matter* which can be detached for a single moment, at any point of its inconceivable dimensions from the *spiritual* universe. Rightly considered, there is no distinction whatever between the *natural* and the *spiritual*. The universe is either all natural, or all spiritual, according as we view it from above or from below, that is, from its outermost or innermost aspect—for what is *spirit* but the *innermost* of all that exists—while even these terms are merely concessions to our finite intelligence.

The universe is a unity, consciousness is a unity, intelligence is a unity—yet how can we express these things in finite language. They must be grasped by the *intuition*. "Know of a truth", says Carlyle—"know of a truth that only the time-shadows have perished, or are perishable; that the real Being of whatever was, and whatever is, and whatever will be, *is* even now and for ever. This, should it unhappily seem new, thou mayest ponder at thy leisure; for the next twenty years, or the next twenty centuries: believe it thou must; understand it thou canst not."

And to those who have not grasped this, we can but offer in broken language—suggestions, hints. Yet let us take this now as a *scientific fact*—by whatever method we may have arrived at that fact—that man as a whole, in all his aspects—not the mere finite being who stands before us in physical form—touches the whole universe, partakes of the nature of the whole universe; that the divine power which sustains the whole universe is *within* him, not outside of him; that his mind, and consciousness, and will, are derived from, and part of, and one with the universal mind, and consciousness, and will—by whatever name these may be called.

We say again, to all who are prepared to listen, that the apparent isolation in which man stands from the spiritual world, from the guiding intelligence of the universe, and even from his fellow-men, is an *illusion;* not untraceable as to its cause and origin, and not without a remedy which has been plainly indicated by all those great teachers whom the world has first crucified and then deified. And it is the conquest of this *illusion* which is the goal of our human evolution. It is the rebecoming divine of that which, through its "fall into matter", has lost its birthright, has lost touch with that larger consciousness of which it is a part.

We may observe now how this view of man's nature tends to harmonize science and religion. By *science* we mean in this connection the *facts* of nature. By *religion* we mean the *forms* in which man's aspirations after the divine have been clothed or set before the world from time to time by many great teachers. And we find in this view a perfect harmony between the scientific fact of man's spiritual nature, and the religious aspect of that nature given to us in the records known as the Old and New Testaments.

For this indwelling spiritual nature is the *Christ principle;* the *mystic Christos* of the Gnostics, of St. John's Gospel, and of the Apostle Paul.

Christ never was and never could be a *person*, for he belongs to all humanity, is indeed the indwelling spiritual life or principle of all humanity, and can only be individualized to the extent that this universal spiritual aspect of humanity has its individual aspect in each human entity. This spiritual and mystical *Christ* is identical with the mystical *Saviours* of all the olden religions and mythologies, and the allegories connected with his nature and character were borrowed from the older religions, and incorporated in the Gospel narratives, being grafted upon a slight historical narrative of an actual person called *Jesus of Nazareth.*

The proof of this lies in the fact that the mythical and miraculous events related in the Gospels are common to the older systems, more especially to the Egyptian *Horus* and the Hindu *Krishna.* All these follow the so-called *history* of Christ almost incident for incident, commencing with a miraculous conception and birth from a virgin, and ending with crucifixion.

But the Church, having lost the key to the nature of the inner divine principle of humanity, represented by the allegorical Krishna, Horus, or *Christ*, has identified absolutely the historical *Jesus*, and the mythical *Christ*. But when these two are again separated, and the nature of *Christ* studied not merely in the light of the gospel allegories, but also in the light of the older systems, all the difficulties which surround the gospel narratives will vanish; for the true historical portion relating to Jesus of Nazareth can be treated on its own ground on literary and historical evidences, while the mystical, mythical, and allegorical teaching concerning the *Christ* are left to those whose training or disposition will allow of their entering into the deeper mysteries of their own spiritual nature.

Therefore it is that to-day Theosophy preaches *Christianity*—not ecclesiasticism, or dogmatic theology. It preaches Christianity because it restores that ideal of a perfect humanity, of the human become *divine*, of which Christ is the type, and of which Jesus of Nazareth, and each one of those "Elder Brothers" of the Race, who have already reached the perfection of their nature, are the pledge and example.

And here we may note another error which is associated with the teachings of ecclesiastical Christianity. The Church has made of *Christ* an individual and separate divine being, a single personality occupying a unique position in the universe and in relation to "God". But the term *Christ* is derived from the Gnostic *Christos*, meaning simply anointed, or *initiated*. It is synonymous with the Hindu term *Buddha*, or enlightened.

It means equally in each case, any individual who has reached the state of *adeptship*, who has reached that perfection of his nature which Paul describes as "the measure of the stature of the fulness of Christ" (Eph. iv. 13). And Jesus being such an one was rightly Jesus *Christ* and so also Gautama is termed Gautama *Buddha*. We thus see how it is that Theosophy can embrace both Christianity and Buddhism. Not of course in their exoteric forms, but in their inner or *esoteric* meaning. Gautama and Jesus being both *Initiates*, taught exactly the same truths with regard to man's spiritual nature, with regard to ethics and morality, and laid down the same rules for the attainment of that degree of perfection which each had reached.

It is the mission of Theosophy then to bring before the world once more the pure teachings of Gautama the Buddha, and Jesus the Christ; to hold up to mankind once more the divine ideal of man's nature which these two not merely taught, but exemplified in their lives and works.

And this it can do because the key has once more been given out in clear and unmistakable language, by that Divine Hierarchy which preserves the pure truth, of which mankind is continually losing sight, in its folly and selfish greed for those allurements which the world offers to the senses in such abundance.

For it is true now, as it was and always will be, as Jesus and Buddha and all great teachers have taught—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And so, as long as men follow the promptings of their lower nature, as long as they spend their time and energies in gaining the approval or worship of their fellow men, in getting *for themselves* all the good things of this world, utterly regardless of the cries of the oppressed, or unthinking of the share they take from others in order that their own pride or desires may be gratified, so long will they individually, and the race to which they belong, miss that higher goal which is their birthright, and be thrown back again and yet again into this lower life in which their consciousness is centred. For "where the treasure is, there will the heart be also"; and how shall they hope to attain to heaven, or any spiritual state whatever, whose whole nature is soaked through and through with the dregs of earth?

But this Hierarchy of Initiates, who-ever watch over humanity in its cycles of evolution, and ever preserve the sacred truth from defilement, lose no opportunity when the individual is ready or the time is ripe to impart the knowledge they possess. "When the pupil is ready, the master will be found", is true of the race as of the individual. And the time is ripe, now at this latter end of the nineteenth century; and so once again, after the darkness of centuries, the lamp of truth is lit, and held on high, that all those who are *ready* may recognise the guiding light. Those who are not ready scoff and mock at it, as they have done in all ages. The loss is theirs.

And those who are ready are those who are willing to lose their life in order that they may find it. Self-sacrifice even to the "endless end" is the keynote of the *practical* teaching which Theosophy presents again as the only pledge which will avail to open the road to the highest good.

Tertullian—one of those delightful "Church Fathers" who helped to found the jumble of superstition and intolerance which has imposed itself upon the world for centuries under the title of *Christianity*—offered it as one of the joys of heaven, that the "elect" would witness the tortures of the "damned" in hell. And if it be said that such teaching is not possible now, we would refer to a recent "declaration of faith" by a prominent Baptist minister and his *confrères;* for whether these good Christians would or would not take a lively delight in witnessing the tortures of their fellow beings in hell, they can at all events contemplate with perfect satisfaction a "scheme of salvation" which will separate humanity into the "lost" and the "saved", and place the latter in a paradise of individual bliss, where they will be for ever separated from their less fortunate fellows—it may be those

who were nearest and dearest to them on earth—and cannot if they wish to—which is doubtful—do anything more for the "lost".

Not so Theosophy. It repudiates with scorn such unmeasured selfishness. Listen to its teachings:—"Now bend thy head and listen well, O Bôdhisattva—compassion speaks and saith: 'Can there be bliss where all that lives must suffer? Shalt thou be saved and hear the whole world cry?'

"Now thou hast heard that which was said.

"Thou shalt attain the seventh step and cross the gate of final knowledge but only to wed woe—if thou would'st be Tathâgata, follow upon thy predecessor's steps, remain unselfish till the endless end.

"Thou art enlightened—choose thy way."

And so the Great Ones of the Earth, having reached the goal, having won Nirvana—put the prize aside, that they may help sinning, sūffering, struggling humanity to attain, even as they have attained.

What a contrast to the teachings of the so-called *Evangelical* Christian Church; for that teaching is opposed in all its essentials to the teachings of Jesus of Nazareth and Gautama Buddha. For the Church has substituted creed for conduct—it is enough now if a man "believes" at the last moment of his life, he shall surely thereby be "saved", though his whole nature be saturated with sin and sensuality.

But whatever *ideal* Christianity may offer, the *reality* is ever the same. And that reality—fortunately for humanity—is that those who have attained to the Christ or Buddha state, do for the most part "remain unselfish to the endless end", and form the "guardian wall" which protects humanity during its long cycle of evolution.

From the SILENT WATCHER down to the NIRMÂNAKÂYAS, and from the NIRMÂNAKÂYAS, down to those *Adepts* who still incarnate in physical bodies that they may better help humanity in some special way, there is an unbroken stream of evolution, and an unbroken purpose.

And it is to these *Adepts* we owe our knowledge of the *Secret Doctrine*, which is now presented to the world in plainer, clearer, and more unmistakable form than ever before.

To some members of the Theosophical Society these Adepts are personally known. Others who have not met them personally have been in constant communication with them.

But though the existence of these "Masters of Wisdom" is an established fact, and is the key, and the only key, to the existence of a store of knowledge held in trust for the race, and given out from time to time, and also to the existence and spread of the organization known as the Theosophical Society, yet no one is asked to accept any of the teachings of Theosophy, save on the authority of his own reason and individual judgment.

For it is not in Theosophy as in Christianity a matter of dying in belief or unbelief, and so settling our future destiny for all eternity; neither is it a matter of one life-time of evolution, but of many lives, each the natural result and sequence of the others. Those who have not accomplished that stage of evolution known as the *human*, must be reborn over and over again until it is accomplished: and therefore those who have not yet learnt the *reality*, the "scientific fact" of their nature, in connection with the higher planes of life and consciousness by which they are surrounded, must go on until the experience of many lives has brought them the requisite knowledge.

For physical man is but the vehicle, the temporary garment of spiritual man, that "divine spark" which—having set out ages and ages ago on its long pilgrimage through the universe, through those varying states of consciousness, which in their sum total is the universe—having now accomplished its "descent into matter", allegorically represented in *Genesis* by the "fall", is now seeking to return to its divine source, to become that which in the New Testament is allegorically typified by the resurrected Christ.

Here then is our doctrine:—

"Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the spirit for ever;
Death hath not touched it at all, dead though the home of it seems!"

* * * * * * *

"Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
'These will I wear to-day!'
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh."

BHAGAVAD-GITA.

W. KINGSLAND, F.T.S.

ILLUSION.

We all know the meaning of the word illusion. It means a false show, a fallacious appearance, fascination, a something which is not what it seems to be. We speak of illusions and illusive imaginations, etc., meaning something wrongly perceived by the senses or ill-discriminated by the judgment.

An illusion may have so much the appearance of truth as to seem perfectly genuine and impossible to distinguish from reality during the time it lasts. For example: in moments of strong perturbation of mind it is impossible to form a clear conception conformable to the real state of things. The angry man becomes unjust, the timid sees dangers everywhere, both are in a state of illusion, causing them to act otherwise than they would have done in a calm and normal condition.

The same thing takes place in some of our dreams. What a show of actuality and verisimilitude they possess for the person who dreams! Yet to the waking consciousness they clearly show themselves to be simply the results of outer accidental causes. From all this it is evident that illusion very often, so to speak, occupies the place of reality in our experiences, and that which possesses the most vivid semblance of actuality may be nothing more than an illusion.

Let us, however, admit that even the illusive may be said to have a kind of reality for us as long as we continue on that plane on which we conceive of it as real. The hallucinations of dream are realities for the consciousness of the dreamer, but only for so long as his dream lasts.

If now, from the ordinary conception of the word illusion we proceed to the Theosophical meaning of it, we shall find that here the term signifies much more. As we have learnt from the *Secret Doctrine*: "The unmanifested Logos is the first ray from the Absolute, emanating from it at the beginning of the Manvantara and afterwards differentiating through numberless gradations of spiritual and corporeal existences, down to the material world which, for us, constitutes the outer reality. This Absolute, the causeless Cause, from which the first Cause (Logos) of the whole universe has emanated, is now, properly speaking, the only Real, whereas the Manifested—Logos included—is an illusion. The whole Manvantara, with its spiritual, as well as its material, contents, is thus a period of illusion seen from the standpoint of the Absolute, and this is the so-called Maha-maya, or the great illusion. But, besides this most general and comprehensive conception, the word illusion has also in Theosophy a more limited meaning. It connotes the commonly so-called exterior, objective

reality, which we may perceive with our external senses, and it is on the subject of this illusion that I wish to say a few words.

To deal first with the expression "the exterior objective reality". This is, properly speaking, only a loose and inaccurate mode of saying *the image our senses represent to us of reality*. What we actually experience is, in fact neither anything external, nor objective, nor any reality at all. The image, for example, which the sense of sight presents to us of any object seems something wholly exterior and objective, but cannot be identical with the reality of that object—does not exhaust the properties of the "thing in itself." Nevertheless, we are so accustomed always to confound those images, created by ourselves, with the true reality, that we seldom recognise the possibility that what we perceive with our senses can be anything other than the most imperturbable, external reality, independent of ourselves. If we touch an object with our hands we never think that its firmness or softness, its form or other qualities, which our touch perceives, can be, and really are, essentially dependent upon the quality of our own nerves. On the contrary, we regard these properties as something belonging to the object itself, and thus assume it to be a reality independent of and outside ourselves. But if our hand had the firmness of iron, and if the nerves, which branch in every direction within it, were less sensible to tactile impressions, the same object which now seems firm and hard would appear to be soft and pliant.

Let us, then, accustom ourselves to regard all the experiences of our senses, on what we call the plane of the external reality, as *images*, essentially dependent on the nature of our own organs of sense, and we shall thus make it possible for us to acquire a truer knowledge of the nature of existence.

Now the question which arises is the following:—if the reality we think we perceive with our senses is thus a representation built up of *images*, how are they constructed? Are they true or false, trustworthy or not? The answer is rendered easy if we note the following considerations. It is acknowledged that each human being differs in some respects and in various degrees from all others, and this difference necessarily influencing. not only the five senses, but also the manner in which they are used, it follows that the images and experiences which those impressions of the senses give to a particular individual must always be to a certain extent different from the images and experiences of other people.

The greater the differences between people in general, the more widely those images must differ from each other, and if we think of a case in point, once quoted by Mrs. Besant, that of four persons of whom *one* has only the sense of sight developed, another only the sense of hearing, the third that of taste, and the last only the sense of smell, these differences obviously

become so pronounced that none of those four persons would recognise anything of what the other three described concerning their experiences. One may now begin to understand how an ordinary human being, endowed with the usual five senses, would find great difficulty in recognizing all the impressions of a perfectly clairvoyant person, which he, with the help of his sixth sense, experiences and relates. Thus, as all human beings experience in some degree, and many human beings in a high degree, differences in the images of the same reality, it must appear evident that those images, differing so much among themselves, cannot all be perfectly true, nor any of them fully reliable and exhaustive, but, on the contrary, they must all be more or less illusive.

The certainty of this fact becomes indisputable if we consider that man is a being in the course of development. As long as this is the case he will continually be acquiring new powers, which will enable him to embrace with his consciousness larger and truer views or images of reality, and, this being so, it is evident that the images he now, in his comparatively undeveloped state, receives, cannot possibly be absolutely true or perfect.

We have thus seen that our ideas concerning what we are accustomed to call objective realities may often be false and must always be incomplete —that they are, in fact, illusive. The, so-called, objective reality, as conceived by ourselves, is no reality, but only a combination of those illusive images received or put forth, as the case may be, by the senses. But in whatever degree our consciousness during its development assimilates truth and perfection, to that extent this so-called reality will approximate towards the true *Reality* which is the basis of the former.

The veil which conceals the true reality will be worn thinner and more thin, and the illusion will become more transparent. Now what is this true Reality underlying the veil of illusion? Theosophy teaches, and our innermost feelings tell us, that it is the Absolute, the all-pervading Unity, the causeless Cause, the Parabrahm of the sages of the Orient, which Logos itself—the highest form of existence—is not able to conceive of as it is in *itself*, but only as clothed in the concealing veil of Mulaprakriti.

We must now consider the practical side of this question, because it has a practical side, and one of the greatest importance. It is as follows: We must learn to distinguish between perception and reality, if we do not mean to exclude ourselves from every possibility of a true conception of the all-pervading Unity—the only basis on which true brotherhood can be founded. We must learn to see the difference between that illusion which the senses represent to us as reality, and the true reality lying behind it; for if we, in spite of every reasonable objection, maintain our right to consider the external objects, as they appear to the senses, to be true reality and not transitory images, we run the risk of becoming so much infatuated

with objects alone, as they appear to us, that we may retard, or render really impossible, the development of those new senses and capabilities which might show things to us in a truer light.

If man, climbing up the steep mountains of evolutionary progress, stops to admire the views which present themselves from the standpoint he has already reached, he will become indifferent to the still wider expanses which beckon him on, and he will forget to strive ever onwards and upwards and, perhaps, at last miss his goal.

The *Bhagavat Gita* says, "The turbulent senses and organs violently snatch away the heart, even of the wise man striving after perfection. He, having controlled the senses and organs, remains at rest on me, his true Self." This true Self is the Higher Self, the Inner Voice. As it is said in *The Voice of the Silence*, "When he (the Lanoo) has ceased to hear the many he may discern the One—the inner sound which kills the outer".

F. K., F.T.S.

THE MAGICAL EVOCATION OF APOLLONIUS OF TYANA.

*A chapter translated by the Editor from Eliphas Levi.**

We have already said that in the Astral Light, the images of persons and things are preserved. It is also in this light that can be evoked the forms of those who are no longer in our world, and it is by its means that are effected the mysteries of necromancy which are as real as they are denied.

The Cabalists, who have spoken of the spirit-worlds, have simply related what they have seen in their evocations.

Eliphas Levi Zahed (these Hebrew names translated are:—Alphonse Louis Constant), who writes this book, has evoked and he has seen.

Let us first tell what the masters have written of their visions or intuitions in what they call the light of glory.

We read in the Hebrew book, the "Revolution of the Souls", that there are souls of three kinds: the daughters of Adam, the daughters of the angels, and the daughters of sin. There are also, according to the same book, three kinds of spirits: captive spirits, wandering spirits, and free spirits. Souls are sent in couples; there are, however, souls of men which are born single and whose mates are held captive by Lilth and Nœmah, the queens of Strygis;† these are the souls which have to make future expiations for their rashness, in assuming a vow of celibacy. For example, when a man renounces from childhood the love of woman, he makes the spouse who was destined for him the slave of the demons of lust. Souls grow and multiply in heaven as well as bodies upon earth. The immaculate souls are the offspring of the union of the angels.

Nothing can enter into heaven except that which is of heaven. After death, then, the divine spirit which animated the man returns alone to heaven, and leaves upon earth and in the atmosphere two corpses. One terrestrial and elementary; the other aërial and sidereal; the one lifeless already, the other still animated by the universal movement of the soul of the world (Astral Light), but destined to die gradually, absorbed by the artral powers which produced it. The earthly corpse is visible: the other

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* From *Dogme et Ritual de la Haute Magie.*

† A word applied by the Valaginians and Orientals to a certain kind of unprogressed, elementary spirits.—[Ed.]

is invisible to the eyes of the terrestrial and living body, and cannot be perceived except by the influences of the astral or translucid light, which communicates its impressions to the nervous system, and thus affects the organ of sight, so as to make it see the forms which are preserved and the words which are written in the book of vital life.

When a man has lived well, the astral corpse or spirit evaporates like a pure incense, as it mounts towards the higher regions; but if man has lived in crime, his astral body, which holds him prisoner, seeks again the objects of passion and desires to resume its course of life. It torments the dreams of young girls, bathes in the steam of spilt blood, and hovers about the places where the pleasures of its life flitted by; it watches continually over the treasures which it possessed and concealed; it exhausts itself in unhappy efforts to make for itself material organs and live evermore. But the stars attract and absorb it; it feels its intelligence weakening, its memory is gradually lost, all its being dissolves, . . . its old vices appear to it as incarnations, and pursue it under monstrous shapes; they attack and devour. . . The unhappy wretch thus loses successively all the members which served its sinful appetites; then it dies a second time and for ever, because it then loses its personality and its memory. Souls which are destined to live, but which are not yet entirely purified, remain for a longer or shorter time captives in the astral body, where they are refined by the odic light which seeks to assimilate them to itself and dissolve. It is to rid themselves of this body that suffering souls sometimes enter the bodies of living persons, and remain there for a while in a state which the Cabalists call embryonic.

These are the aërial phantoms evoked by necromancy. These are the larvæ, substances dead or dying, with which one places himself in *rapport;* ordinarily they cannot speak except by the ringing in our ears, produced by the nervous quivering of which I have spoken, and usually reasoning only as they reflect upon our thoughts or dreams.

But to see these strange forms one must put himself in an exceptional condition, partaking at once of sleep and death; that is to say, one must magnetize himself and reach a kind of lucid and wakeful somnambulism.

Necromancy, then, obtains real results, and the evocations of magic are capable of producing veritable apparitions. We have said that in the great magical agent, which is the astral light, are preserved all the impressions of things, all the images formed, either by their rays or by their reflections; it is in this light that our dreams appear to us, it is this light which intoxicates the insane and sweeps away their enfeebled judgment into the pursuit of the most fantastic phantoms. To see without illusions in this light it is necessary to push aside the reflections by a powerful effort of the will, and draw to oneself only the rays. To dream

waking is to see in the astral light; and the orgies of the witches' Sabbath, described by so many sorcerers upon their criminal trials, did not present themselves to them in any other manner. Often the preparations and the substances employed to arrive at this result were horrible, as we have seen in the chapters devoted to the Ritual; but the results were never doubtful. Things of the most abominable, fantastic and impossible description were seen, heard and touched.

In the spring of the year 1854 I went to London to escape from certain family troubles and give myself up, without interruption, to science. I had introductory letters to eminent persons interested in supernatural manifestations. I saw several, and found in them, combined with much politeness, a great deal of indifference or frivolity. Immediately they demanded of me miracles, as they would of a charlatan. I was a little discouraged, for to tell the truth, far from being disposed to initiate others into the mysteries of ceremonial magic, I have always dreaded for myself the illusions and fatigues thereof; besides, these ceremonies demand materials at once expensive and hard to collect together. I, therefore, buried myself in the study of the High Cabala, and thought no more of the English adepts until one day, upon entering my lodging, I found a note with my address. This note contained the half of a card, cut in two, and upon which I recognised at once the character of Solomon's seal, and a very small bit of paper, upon which was written in pencil: "To-morrow, at three o'clock, before Westminster Abbey, the other half of this card will be presented you." I went to this singular rendezvous. A carriage was standing at the place. I held in my hand, with seeming indifference, my half of the card; a servant approached, and opening the carriage door, made me a sign. In the carriage was a lady in black, whose bonnet was covered with a very thick veil; she beckoned to me to take a seat beside her, at the same time showing me the other half of the card which I had received. The footman closed the door, the carriage rolled away; and the lady having raised her veil I perceived a person whose eyes were sparkling and extremely piercing in expression. "Sir", said she to me, with a very strong English accent, "I know that the law of secrecy is very rigorous among adepts; a friend of Sir Bulwer Lytton, who has seen you, knows that experiments have been requested of you, and that you have refused to satisfy their curiosity. Perhaps you have not the necessary things: I wish to show you a complete magic cabinet; but I demand of you in advance the most inviolable secrecy. If you do not give this promise upon your honour I shall order the coachman to reconduct you to your house." I promised what was required, and I show my fidelity in mentioning neither the name, the quality, nor the residence of this lady, whom I soon recognised as an initiate, not precisely of the first degree, but of a very high one. We had

several long conversations, in the course of which she constantly insisted upon the necessity of practical experiments to complete initiation. She showed me a collection of magical robes and instruments, even lent me some curious books that I needed; in short, she decided to try at her house the experiment of a complete evocation, for which I prepared myself during twenty-one days, by scrupulously observing the practices indicated in the 24th chapter of the *Ritual*.

All was ready by the 24th of July; our purpose was to evoke the phantom of the Divine Apollonius and interrogate him as to two secrets, of which one concerned myself and the other interested this lady. She had at first intended to assist at the evocation, with an intimate friend; but at the last moment her courage failed, and, as three persons or one are strictly required for magical rites, I was left alone. The cabinet prepared for the evocation was arranged in the small tower, four concave mirrors were properly disposed, and there was a sort of altar, whose white marble top was surrounded by a chain of magnetized iron. Upon the white marble was chiselled and gilded the sign of the Pentagram; and the same sign was traced in different colours upon a fresh white lambskin, which was spread under the altar. In the centre of the marble slab there was a little brazier of copper, containing charcoal of elm and laurel wood; another brazier was placed before me, on a tripod. I was clothed in a white robe, something like those used by our Catholic priests, but longer and more full, and I wore upon my head a crown of verbena leaves interwoven in a golden chain. In one hand I held a naked sword and in another the *Ritual*. I lighted the two fires with the substance requisite and prepared, and I began at first in a low voice, then louder by degrees, the invocations of the *Ritual*. The smoke spread, the flame flickered and made to dance all the objects it lighted, then went out. The smoke rose white and slow from the marble altar. It seemed to me as if I had detected a slight shock of earthquake, my ears rang and my heart beat rapidly. I added some twigs and perfumes to the brazier, and when the flame rose I saw distinctly, before the altar, a human figure, larger than life-size, which decomposed and melted away. I recommenced the evocations, and placed myself in a circle which I had traced in advance of the ceremony between the altar and the tripod; I saw then the disk of the mirror facing me, and behind the altar became illuminated by degrees, and a whitish form there developed itself, enlarging and seeming to approach little by little. I called three times upon Apollonius, at the same time closing my eyes; and, when I re-opened them, a man was before me, completely enveloped in a shroud, which seemed to me rather gray than white; his face was thin, sad and beardless, which did not seem to convey to me the idea which I had previously formed of Apollonius. I experienced a sensation of extra-

ordinary cold, and when I opened my mouth to question the phantom, it was impossible for me to articulate a sound. I then put my hand upon the sign of the Pentagram, and I directed towards him the point of the sword, commanding him mentally by that sign not to frighten me but to obey. Then the form became confused and suddenly disappeared. I commanded it to re-appear; upon which I felt pass near me, like a breath, and something having touched the hand which touched the sword, I felt my arm instantly stiffened as far as the shoulder. I thought I understood that this sword offended the spirit, and I planted it by the point in the circle near me. The human figure then reappeared, but I felt such a weakness in my limbs, and such a sudden exhaustion seize hold of me, that I took a couple of steps to seat myself. As soon as I was in my chair, I fell into a profound slumber, accompanied by dreams, of which, upon returning to myself, I had only a vague and confused remembrance. For several days my arm was stiff and painful. The apparition had not spoken to me, but it seemed that the questions which I wished to ask it answered themselves in my mind. To that of the lady an interior voice replied in me, " Dead ! " (it concerned a man of whom she wished to have some intelligence). As to myself I wished to know if reconciliation and pardon would be possible between two persons, of whom I thought, and the same interior echo answered pitilessly, " Dead ! "

I relate these facts exactly as they happened, not forcing them upon the faith of any one. The effect of this first experiment upon me was something inexplicable. I was no longer the same man . . .

I twice repeated, in the course of a few days, the same experiment. The result of these two other evocations was to reveal to me two Cabalistic secrets, which might, if they were known by every one, change in a short time the foundations and laws of the whole of society. . . . I will not explain by what physiological laws I saw and touched; I simply assert that I did see and touch, that I saw clearly and distinctly, without dreaming, and that is enough to prove the efficacy of magic ceremonies.

I will not close this chapter without noticing the curious beliefs of certain Cabalists, who distinguish apparent from real death, and think that they seldom occur simultaneously. According to their story, the greatest part of persons buried are alive, and many others, whom we think living, are in fact dead. Incurable insanity, for existence, would be, according to them, an incomplete but real death, which leaves the earthly body under the exclusive instinctive control of the astral or sidereal body. When the human soul experiences a shock too violent for it to bear, it would separate itself from the body and leave in its place the animal soul, or, in other words, the astral body; which makes of the human wreck something in one sense less living than even an animal. Dead persons of this kind can

be easily recognized by the complete extinction of the affectional and moral senses; they are not bad, they are not good; they are dead. These beings, who are the poisonous mushrooms of the human species, absorb as much as they can of the vitality of the living; that is why their approach paralyzes the soul, and sends a chill to the heart. These corpse-like beings prove all that has ever been said of the vampires, those dreadful creatures who rise at night and suck the blood from the healthy bodies of sleeping persons. Are there not some beings in whose presence one feels less intelligent, less good, often even less honest? Does not their approach quench all faith and enthusiasm, and do they not bind you to them by your weaknesses, and enslave you by your evil inclinations, and make you gradually lose all moral sense in a constant torture?

These are the dead whom we take for living persons; these are the vampires whom we mistake for friends!

Editor's Note.—So little is known in modern times of Ancient Magic, its meaning, history, capabilities, literature, adepts and results, that we cannot allow what precedes to go out, without a few words of explanation. The ceremonies and paraphernalia so minutely described by Levi, are calculated and were intended to deceive the superficial reader. Forced by an irresistible impulse to write what he knew, but fearing to be dangerously explicit, in this instance, as everywhere throughout his works, he magnifies unimportant details and slurs over things of greater moment. True, Oriental Occultists need no preparation, no costumes, apparatus, coronets or warlike weapons; for these appertain to the Jewish Kabala, which bears the same relation to its simple Chaldean prototype as the ceremonious observances of the Romish Church to the simple worship of Christ and his apostles. In the hands of the true adepts of the East, a simple wand of bamboo, with seven joints, supplemented by their ineffable wisdom and indomitable will-power, suffices to evoke spirits and produce the miracles authenticated by the testimony of a cloud of unprejudiced witnesses. At this *séance* of Levi's, upon the reappearance of the phantom, the daring investigator saw and heard things which, in his account of the first trial, are wholly suppressed, and in that of the others merely hinted at. We know this from authorities not to be questioned.

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A Glance at the Three First Races of Mankind.

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A GLANCE AT THE THREE FIRST RACES OF MANKIND.

By Sapere Aude.

There is probably no part of the Secret Doctrine, as revealed to us by H.P.B., which offers a more startling contrast to the opinions of ordinary men, than the information laid before us in reference to the origin of mankind on earth. Neither common knowledge nor science furnishes us with any particulars of primeval man at all comparable with this scheme of development of mankind in the Fourth Round. Back to this early age the Secret Doctrine provides a fairly clear view of the steps of human development, but anterior to the Fourth Round even H.P.B. has only been able to supply glimpses. The history of the world in the first Three Rounds, and the prehuman forms and existences associated therewith—these have been treated of by other members of our T.S. In this short essay it is only proposed to make a survey of the early manhood of the world in its Fourth Round, including what H.P.B. describes as the Three First Races—those preceding the Atlanteans, and our Fifth Race Humanity.

It is supposed that you have learned of others the knowledge of the Universals, and have brought your studies down to particulars as applicable to our globe and man upon it: having commenced the survey of existence in the dawn of time you are to trace anthropogenesis down to a period, which to a Theosophist is almost a recent one, the establishment of Man as a being exhibiting the existence of contrasted sexes. The chief difficulty of the task is that of having to take up the history of the human race at a point in regard to which the world is in entire ignorance; and so there is immense difficulty in giving any intelligible description of the earliest beings from whom our present mankind has during the lapse of untold ages gradually been evolved.

For those who are only now commencing to study our philosophy and doctrine, it would perhaps have been more simple, and the subject more easy to illustrate, if the elucidation of the origin of Man had been begun at our own times, and that we had been able to proceed from the known to the unknown. But the advantage, if any, would have been more apparent than real, because it would have been at a very early stage of our journey that we should have left all "history" behind us. For we are in

the Fifth Race, and there exists apart from the Secret Doctrine and a few hints of tradition, no trace of a history of the rising up even of the Fifth Race. Modern Christian civilization has no narrative extending back more than 6,000 years; while the Fifth Race alone has had an independent existence for more than a million years: and modern science in its latest form only postulates the antiquity of man as counted by tens of thousands of years. Of any world *history* previous to 6,000 years the only recognised glimpse of the past is the scanty reference to Atlantis mentioned by Plato, who died 347 B.C., and even he gives us no idea of the date of its disappearance, which the Secret Doctrine has fixed at 11,000 to 12,000 years ago. Even this reference to Atlantis has for centuries been laughed at by the orthodox of the time, and it is only quite recently that any scientific authority has really considered the possibility of the event of the submergence of a past *nation*, and its home beneath the present Atlantic ocean.

The three earliest Root Races are associated each with a home on earth of its own; the two later Races also. These lands require for purposes of reference a name to be allotted to each. Remember then, we have agreed to speak of the First Race as "Sons of Will and Yoga", whose home was the "Imperishable Sacred Land"; the Second Race, the "Sweat Born", dwelt on the Great Hyperborean Land; the Third Race, the Egg Born, in its early days, developing later on into beings with sex, came to perfection on the continent of Lemuria; the Fourth Race dwelt on Atlantis; the Fifth developed on the earth somewhat more as *we* now know it, although tremendous changes of level, of hill and valley, of sea and river, have taken place even in *its* course.

The Imperishable Sacred Land of the First Race is so called because it has the notable character that in the main it forms the only portion of the earth's surface existing at the origin of humanity continuing intact through all the races, through all the millions of years of growth and development, and it will remain until the end of the Manvantara through each round, until it bear on its bosom the spiritualised form of the last divine man. No description of its size, nor its limits, may be attempted; we only have heard that "from the dawn to the close of twilight of a day of Brahma, or of the 'Great Breath', the Pole Star has its watchful eye upon it"

The Continent of the Second Race, known as the Hyperborean, that is, beyond the Borean, Northern, or Polar region, comprised what we know now as Northern Asia, it stretched southward from the Northern Polar district in promontories now indefinable. One thing at least is certain, that in those far distant times its climate was not what we now associate with those regions. In those far different times, millions of years ago, it knew no winter and was an abode of ethereal mildness, fabled by the Greeks to be the dwelling-place of Apollo—a glyph of the vivifying sun.

The Third Race, whose development is marked by such vast steps and entire changes of being, grew on the vast portion of the earth's surface which we have agreed to call Lemuria. This name was invented by Mr. P. L. Sclater about 1860, to designate a land which his scientific researches into Zoology led him to suppose must have existed in prehistoric times. The vast Pacific ocean now rolls over much of this continent, whose dry land, including part of modern Africa, extended to Australia.

As to its era, in the language of modern geology it was a pre-tertiary formation. Atlantis, which followed it, had developed and had in great part disappeared before the end of the Miocene period.

The Fourth Race Atlanteans, and the rise and progress of the seven branches of the Fifth Race during the more recent thousands of years, will be described by others.

Great assistance is rendered to the Occultist by a well-*timed* and *ordered* use of reasoning by analogy, and the Origin of Mankind is a subject on which the clearest light is shed by this process. A study of the life history of a man to-day from ovum to maturity will exhibit most of the stages through which the human race itself has passed, and a glance at the existent animal life around us will exhibit a similar succession of stages of development.

In our researches into the earliest and lowest forms of being, and setting aside from our present purpose the vegetable kingdom, we shall perceive the simplest animal to be but an animal cell, a simple portion of albuminous material, the protoplasm of science; so simple an element, with life, as this may be, may yet show actual signs of movement by change of shape; and as development is progressing, an envelope of the finest membrane and a nucleus come into perception; then a still finer element, a nucleolus, arises.

So simple a being can grow and can multiply by division. Our microscopes will show us such cellular beings dividing and re-dividing: the child being equal to the parent and the parent not dying in its formation. From this most simple type nature does produce every form of development and differentiation: reproduction by budding in a marvellous series of asexual forms. In more advanced beings there arises a contrast of cells, forms becoming ova, forms becoming spermal in one individual—hermaphroditism arises; and a vast series of animal forms have to be studied before the separation of the sexes occurs. So in gradual progression is the system of blood-vessels found to arise and perfect itself in the mammalia; and similarly is the scheme of development of the nervous system found to proceed from one solitary nerve-cell to the complex and complete brain and spinal cord and sense organs of a perfect man.

By the analogy of Man himself is shown the germ of possible future

life in the simple cell growing in the human ovary. In the human animal is exhibited the cellular differentiation—and the sperm cell is required. The ovum fertilised—takes on that division of fission exhibited by the lowest forms of animal life. The one cell becomes two, the two four, and sixteen, and a congeries. The mass of new cells becomes a layer, the layer becomes three layers, and in them is laid down the backbone and centres of energy of the future being; bloodvessel, nerve and organ becoming gradually differentiated into the perfect man of matter, inspired by vitality, life essence, Prana: and as the Secret Doctrine instructs us that this material form is constructed upon a finer basis, an image, a groundwork of intangible material, which we call Linga Sharira or astral body, the personal mould of the human being in formation, so, I must show you, does the Secret Doctrine declare the human race in this Round to have originated from shadows.

Humanity arising in the First Race of this Fourth Round, some three hundred million years ago, according to the Secret Doctrine, constituted the Sons of Will and Yoga; Yoga is, exoterically, union with Brahma—it is the supreme condition of infinite deity, the essence of Brahma, who is represented as energizing all creation by the power of Yoga.

Men of the First Race were the shadows of shadows; they were shadows of the astral bodies of the Lunar Pitris, that is fathers: ancestors of Lunar extraction. The Moon furnished the earth with its first human envelopes—formless shadows—which continuous development has converted into men. The First Race men were the images, the shadows of the astral forms of the most forward entities from that preceding lower sphere, whose dead shell is now recognized as the Moon. These Lunar Pitris had at the end of the Third Round made such progress that they were already human in their divine nature, and the law of ceaseless evolution compelled these monads to pass through further stages of life and being on this earth. They were by destiny to lay the foundation of forms on this globe, and to fashion the dwellings for less advanced Monads, whose turn for incarnation was approaching.

Primeval man was a Linga Sharira, an astral form, warmed into life by the force of Prana, life essence from the Sun.

The Monad, Atma Buddhi, the Higher Man, a Ray of the Universal Monad, born of Mahat, Universal Mind Essence, brooded over this spectral form, which from the absence of Manas was unconscious on our plane, a senseless shell; amanasa. The Higher Man, we now recognise, was afar off. The Mind, Manas, the Human Soul, still absent. The Kama passions at rest.

The material body not yet formed; for it took three and a half Races to perfect the descent into matter to its grossest point. As Hermes said in

the Emerald Tablet, in reference to Man: "Its father is the Sun; its mother the Moon": that is, the Moon beings gave its form, although but a shadow, a Chhaya. The Solar Lhas warmed it, gave it Prana, vital force, vitality. Mindless, speechless, bodiless, the changes of the earth's surface were hardly of appreciable effect on the first men. As the ages passed on, the material body grew on this astral form, even as the material body still grows on an astral model to constitute the frame of each one of us. No hint of what we know as sexual differentiation arose for untold ages.

Spiritually fireless, practically deathless, these beings were luminous —incorporeal—aæriform—mind less shadows, which Lunar beings had projected, which the Lunar Pitris had breathed out; senseless bhutas or phantoms, too ethereal to be percipient of, or affected by any convulsions of Nature.

This almost inconceivable First Race passed on into the Second without either begetting it, or procreating it, and without what we call death. A thorough transformation occurred; as the ancient records say, "they passed by together, they ceased and others took their places". Before passing on, glance awhile at those Lunar beings, some of whom were the fathers of earliest men. Many hints are furnished us by the Secret Doctrine, but no complete insight; they are too far removed from our plane of consciousness for us to form any complete picture of their state and history.

Occultism mentions twelve classes of creating powers, of which four have reached liberation to the end of the Great Age; a fifth is ready to reach it; and the seven others are still under the Law of Karma, and *may* act on those globes of our planetary chain which bear humanity. Exoteric Hindoo books mention the Seven Groups of Pitris or Ancestors; and two distinct classes—those who possess the "Sacred Fire" and those without it. The higher class are called Agnishwatta, devoid of creative energy, too pure and divine. The lower class are Barhishad, possessed of creative energy, more closely connected to our earth; these are Lunar spirits, who become what the old Hebrew legends call the creative "Elohim" of form, or of the Adam of dust. They were devoid of the higher Mahat element, and could not form a conscious divine man-god on earth, which conscious divinity the higher Agnishwatta could give; but they could and did give an astral form on which a human body could be moulded later on, and this the higher Agnishwatta, being bodiless, could not give.

These Agnishwatta, or Fire Dhyanis, are the heart of the Dhyan Chohanic body, and it is they who, ages later on, incarnate in the Third Race, bringing to them Manas, and by this link between the higher and the lower principles, render Man a perfect septenary, as we now know him.

Of the seven *classes* of Pitris, the Puranas assign the higher three classes

to be Arupa, formless; and the lower Four to be Rupa, or having forms the first being intellectual and spiritual, the second material and without mind.

From this digression, the narrative must pass to the Second Race, whose beings gradually replaced the shadowy members of the First Race. Remember we are on the downward arc, the descent of spirit into matter, and shall be still becoming more and more material unto the midpoint of the Third Race. In somewhat epigrammatic form it has been said the First Men were spiritual within and ethereal without; while the Second Race was Psycho-spiritual within, and Ethero-physical without.

The Second Race came into existence under the domination of the powers of Brihaspati which we call Jupiter, and upon the Hyperborean continent: here the shadowy forms of the First became clothed, the astral shadows retired beneath a garment of matter, and nature carried out her first attempts at building material men. Heterogeneous was their structure now, and their forms gigantic, these semi-human monsters existed and reproduced themselves by expansion, by budding, gemmation, and by sub-division, by expression and separation of their own material, hence the Secret Doctrine names them "sweat born." Still we may say there was no death, only transformation, the older being giving up of his old body to form newer beings, and he existed beside them. Still is the reproduction entirely asexual: still is there no principle of Kama, no will nor wish nor body of desire.

Through æons of time the early Second Race—parents of the sweat born—passed on, and the beings of the later Second Race were sweat born themselves. These early beings were produced without thought or desire, unconsciously under Karmic Law, even as some lowest forms of animal life are to-day seen evolving one from the other. Watch the tiny life spot which the naturalist calls Amœba, and the whole process may be seen, even so *did* the progenitors of mankind slowly evolve into higher beings—albeit on a more impressive scale, and of more ethereal substance. Almost structureless, albuminous, boneless, a viscid indeterminate mass was such a seedlike forerunner of ourselves.

In the very latest of the Race dawned the primitive and weak spark of understanding, and also a suspicion of sound production emanated in these, and the earliest sounds were like the vowels, soft and fluent.

Passing from these mere glimpses of the men of the first two races, we reach in the Third a more concrete form of humanity, and we obtain a deeper insight into the modes and progress of evolution; and I realize that here I am more embarrassed by the quantity of available material, than I was puzzled to afford you any insight into the status of the previous races on account of the scarcity of the record concerning them. Vast ages of

change and progress passed in the course of this Third Race, whose domain was Lemuria, and whose presiding powers were associated with Lohitanga and Sukra—Mars and Venus. Lemuria, we are told, was destroyed at last by fire, subterranean convulsions broke up the ocean floors, giving vent to the concealed fires of the earth's interior; while its successor, Atlantis, was overwhelmed by water, water floods produced by successive disturbances of the axial rotation. We have still, it is asserted, one link remaining with the ancient domain of Lemuria, the islands of New Zealand. The Lemuria of the Third Race is believed to have possessed a climate of constant mildness, a period of eternal spring; a climate whose variation was very limited—such as is now attributed to that existent on the planet Jupiter.

In associating Lemuria with the dictates of the science of geology we may say that it was mainly destroyed 700,000 years before the Tertiary Period had begun.

The Third Race is the most notable because its median period produced the more perfect man, to whom was granted Manas, Mind, Consciousness; for the Lower Quaternary, as now we know it in the human being, was linked with the Supernal Triad of Atma, Buddhi and the Higher Manas; the Monad, instead of merely brooding over the lower man, exhibited a more intimate connection with the earthly shell, and inspired it (with Kamic elements) to a state of consciousness of its own nature and powers, and rendered possible the spiritual aspirations of the personal life. Until then there was no real death, until man possessed Kama, the source of desire: and until Manas was seated in the Septenary, the full effect of Karmic could not appear, for moral responsibility did not exist. Karmaless there was no Nirvana to attain, no Kama Loka for the shell after death, no Devachanic interlude of peaceful rest.

But with Kama and its tendencies to be controlled, and Manas evolving full consciousness on the plane of life, then morality and the higher aspirations were developed, while as a contrast sinfulness and shame began to meet with Karmic punishment. For the nations drifted deeper and deeper into matter, and heavier and heavier were the faults of those beings who were on the descendlng arc, a degenerative moral process which continued on through the Fourth Race, when the most heavy Karma was generated, and, indeed, no general improvement became marked until the ascending arc was reached by the nascent Fifth Race.

The Third Race for a long period exhibited a gradual change of means of reproduction, passing from the mode known as Sweat Born to the origin by Ovulation. They have been called Egg-Born; generation and new personalities arose from extrusion of a viscid cell, oviform, developing into the new being apart from the progenitor: from the

asexual principle the human race had become oviparous. Then, from a condition of androgyne being, development at last formed mankind into entities with reproductive contrast. Human male and female became distinct beings, and modern mankind arose and has continued through millions of years without new departure in this particular. Parallel with these vast changes, the body hardened, became more and more material, and all the several groups of internal organs became more and more perfect: notably the digestive system—man had become wholly dependent on the *material* world for food to nourish this ever-increasing carcase of rude matter. The forms were still massive, gigantic, and the Secret Doctrine suggests somewhat we may describe as ape-like. The body became firm and solid, and jointed by the increasing perfection of the endo-skeleton, the bony framework we call of the vertebrate type: each limb moveable and of importance to the individual by the growth of the muscular system. Mankind in fact, as suggested by analogy, passed through many of the stages now exhibited by classes of Avian and Reptilian types. Coincident with these changes, even as occurs in fœtal life to-day, there was a gradual growth of complexity in the vascular system of blood vessels—originating in a pulsating vacuole as seen in the Protozoa now, the process of development produced the blood-vessels and their capillaries; the single-celled heart became two-celled, auricle was defined from ventricle, and the four-celled heart of the mammalia and of ourselves became existent.

Coincident with the full sex development, the Kamic principle had to become dominant, for when the reproduction had been by gemmation, budding, or oviparous, it had been unconscious and the process of natural law; and not the conscious promptings of the animal passions which now became felt.

The fully-developed Third Race man was of yellow complexion, a golden tint marked the nations; some scattered tribes of almost direct descent from them still remain in Australia. Other yellow-tinted savages are still found elsewhere, but are mainly of descent from the Atlanteans, or Fourth Race men, whose era followed that of Lemuria.

At the close of the Third Race we may perceive a vast change in the constitution of man, in regard to his pristine state at the opening of the Fourth Round. An astral form alone in the earliest first race, the material body became added, both supported and vivified by Prana; by the addition of Kama, the principle of desire, love and all the passions, the Lower Quaternary is complete: the eternal pilgrim of the Upper Triad yet broods over it, but without union.

We have now to show how this Triad became, by the descent of Manas into the now perfected animal man, to occupy a closer connexion with men of the Third Race.

The Monads, born from Mahat, the universal mind principle, are rays from one absolute essence ; they are indeed Manasa-putras.

In their course of evolution under Karmic law they have to pass through the many and varied experiences of human lives to attain to wisdom, and to pass up the steep paths of the ascending cycle. These incarnate in the beings of the latter part of the Third Race, for their own advancement, and transformed the mindless into beings with consciousness —knowing good and evil. It is indeed told us that some of the *fully*-developed latest Third Race men were towering giants of godly strength and beauty and were depositors of all the mysteries of the heavens and the earth ; and that the nations of the still later races looked back on some of these superior beings as the demigods, the hero deities of a past golden age.

After the full development of this Third Race material progress arose ; ruled and taught by the divine beings, civilization originated, cities were founded ; arts and sciences were cultivated.

The simple vowel sounds uttered by the latest Second Race men developed still further ; and as the progress of the Third Race went on, true articulate speech first began with mono-syllabic utterances.

This Manas—this link between the Quaternary of lower principles and the divine Triad—was furnished by the Solar Pitris, even as the original form was the gift of the Lunar Pitris or progenitors. The three higher classes of Arupa or formless Pitris were concerned in this transcendent change in humanity.

Many names have been given to these supernal beings; such as Agnishwatta, celestial ancestors, Sishta, Fire Dhyanis, Solar Pitris, Lords of Flame, and the Heart of the Dhyan Chohanic Body.

These Pitris are the one-third of the Dhyanis, who, we are told by the *Book of Dzyan*, were doomed by Karmic law to re-incarnate upon this earth before attaining further perfection.

They are also called in a mysterious manner the Fifth Hierarchy presiding over Makara, the principality associated with the zodiacal sign of Capricornus.

These "projected the spark", that served to impart Manas to the Amanasa, mindless shells of humanity.

The Secret Doctrine informs us that only a part of the completed unisexual men and women received this anima, this spark divine from the sun beings, at first, and that others remaining without the higher mental powers, sank into gross sins from their unrestrained Kamic passions.

Then we are told those lords who had refrained from incarnation, hastened to carry on their progress, repenting of their delay ; and they incarnated in all these human beings—lest worse evil should befall their

destined earthly frames; and mankind recognised what had been the sins of the mindless.

These Third Race men may be again fitly viewed as forming three groups. In the first the Lords of Flame incarnated even before the separation of the sexes, *i.e.*, in Androgyne or Hermaphrodite man.

These included the notable personalities of whom the most ancient tradition speaks as demigods, heroes, rishis.

Secondly, the group of common humanity in each of whom a spark entered, in the far distant past of eighteen million years, a spark of Solar divinity, of mind, of intellect, conscious on our plane.

Thirdly, as already mentioned, there was the group of the mindless, who brought into the world much sin and suffering, and strange forms of life; but who were later on joined to the second group.

Greco-Roman mythology enshrines at least one truth in the myth of Castor and Pollux; the twins, one of whom—Castor—was mortal, and the other—Pollux—immortal. The one amanasa—mindless; the other having the divine spark: born of one mother, Leda—the Third Race: the one fathered by the lower Lunar ancestor, and mortal; the other immortal, springing from the divine Solar progenitor: the one from the Barhishad; the other from the Agnishwatta or Solar Dhyanis.

The *Secret Doctrine* of Madame Blavatsky, our honoured teacher, is a vast storehouse of history and doctrine, and its pages contain an explanation of this and many another myth of the ancient world. Wandering among its numerous illustrations of the past, one could select therefrom matter enough on our present subject to extend this article to an indefinite length. But we must bring this *résumé* to a close with the short statement that ere the Atlantean Fourth Race arose in its strength, and while the Third faded into the past, a vast concourse of forgotten nations came upon the scene, flourished and passed away: that there was an ever-increasing separation between the higher groups and the lower sub-races of the delayed group; between the sons of light and the progeny of darkness. From the sons of light was developed the nascent civilization of Atlantis; from the low forms of Lemuria, reinforced by interbreeding with the more degenerate of the Atlanteans, sprang series of races, fitly comparable to and indeed forerunners of the savage races we now know as Tasmanians—now extinct; Australians, Andaman Islanders, certain wild tribes in China and Borneo, Veddahs of Ceylon, Bushmen and Negritos.

Convulsions of nature made an end of Lemuria and of the Lemurians; and it is stated that the sinking began at the most northerly part, proceeding to the equatorial regions, and that the last portion to disappear was that adjacent to what we know now as Ceylon, which was the Lanka of the succeeding Atlantean continent. In these profound changes of the earth's

surface the Lemuro-Atlantean stock was saved, as by a divine interposition, as by a Manu, a Noah: this substitution of a Fourth Race for a Third destroyed after a state of deluged world, is the foundation of the myths of the Chaldeans, and of Genesis, and of the Hindoo Vaivasvata; a salvation indeed which was repeated millions of years later, when the Fourth Race itself disappeared and was replaced by the nascent Fifth, after similar convulsions of nature and a deluged world.

We must now bring this article to a close. Having traced mankind on the Fourth *Round* from his origin as an astral form to his full material development into a being exhibiting the dual phenomena of sex; and having indicated the stage at which Man became a conscious, sentient, intellectual being, suffering punishment and earning rewards, we conclude this essay with the hope that its readers may be led to make a deeper study of this most interesting and instructive doctrine.

THE GARDENER AND HIS PUPILS.

The Master Gardener was wise with the Wisdom of many ages, and he was sad, when he saw how the gardens of earth were neglected. So sad was he for the barrenness of the earth, for he knew that it was caused by the ignorance of the people, who neglected all the old rules that their former wise master gardeners had given them. They no longer planted any seed, for they had not known how to collect it in days when the flowers and fruit trees bore seed in abundance. In those days the people had got tired of fruit and flowers, and had killed the animals and eaten them, the animals that were their servants and friends, and whom they ought to have protected and trained, so that the spirit which lived in the animals might learn to become fit to live in human bodies on another land in time to come. Then too they had dug in the earth, not to plant new fruit trees, but to get gold, and silver, and other metals, which they used to put on their clothes for ornaments, and also they made swords and spears and fought and killed each other, to get more gold for themselves. And the sun shone but the flowers bloomed no more, and the fruit trees withered, and those who tended them built houses and temples to preserve the dead trunks of the trees, and told the people that these trees had always been like that, and that they were beautiful, and the people believed them and worshipped the dead trunks, which the priests of the temples had covered with gold and silver and other metals. And sometimes one or other of these trees which was not quite dead would try to put forth a bud or leaf, but when the priests saw that, they were frightened and cut it off and put more gold over the place to keep in the life as

they thought. And there were some who did not go to the temples to worship the dead trunks with the gold upon them, but they ever kept repeating songs and stories, and painting pictures and making sculptured figures, and everywhere they made the trees with leaves and fruit upon them, and the ground with leaves and flowers upon it. And the people liked these pictures and poems, and some thought that perhaps there was once a time when things like that happened. And the priests said that that was only when gods came down on earth and not at all when men lived and ate the fruit and loved the flowers, and they called the poets and the artists wicked, because they said they told stories and laughed at their temples and dead trees. But the artists and the poets took no notice, for they knew that it had been so once, and they knew that the world should blossom again and bear fruit and flowers, and so they went on singing and working their souls into their songs and their pictures and statues, and the people liked them and some loved their work, and a few understood. And those who did understand tried hard to find out how to make trees and flowers grow again, but they had no seed to sow, and though some of the old trees in the temples were not quite dead yet, they could not put out leaves, because the priests had covered them up with gold and other baser metals entirely. And then some of those, who sought and sought for the seed, fell into a despair, and said, "Behold there is no truth in these things; the priests have deceived us with their golden images and there are no trees within the metal cases, and the poets and the artists have told us false stories and the flowers are all inventions of their own, and we can prove it, for behold we have searched and we have not found and therefore we are sure that there is nought." But some said, "We have sought and found nothing, but others shall tread in our footsteps, and starting where we leave off shall go farther, and perhaps in the far future they shall find what we have sought. Behold we are content." And the sun shone bright upon them and the germ of life in the earth sighed deep in its mother earth when it heard their sad voices, and the people were sick for want of the fruit, and their hearts were cold for the want of the love of the flowers, and when the priests called them to the temples they cried "Can your golden trees bear fruit? can you give us the flowers again?" And the priests were angry and said that they were wicked and had no faith and that the golden trees would fall upon and crush them—and all the people were in sickness and great distress. And one came from the East, and she was a woman, and she said, "Long ago I heard the cry of the people and my heart was sore and sad, and I knew that what the poets and the artists said was true. And I went to the East and sought the Light in its own home deep in the bosom of the Wisdom of the Ancient Ones. There I found a Master Gardener who knew the secrets of all Nature and who had kept the seed

safe and had cultivated other gardens, and ever the good Gardeners had tried to find pupils who could learn the lost Art of Gardening and give it once more to those seekers on earth who might plant the trees once more and make the flowers grow. But often and often they had sent out their pupils, but again and again the people laughed at them, being heavy with the flesh food, and fierce with the greed of gold and passion of war, and the priests had taken them and put them to death and burned the seed and the gardening tools, but some of the priests were wise and said 'Come let us take this seed for ourselves and plant it in the gardens of the Temple and show the people what we can do, and so shall we get great honour'. But they did not know how to plant or tend the seed and it brought forth no plants, and so they were angry and said also, 'The seed is false and the flowers cannot grow on earth', but they told not this to the people, for they loved honour. And now, see, I have brought seed and I will show you where are still the living roots of those trees and dead branches, which are covered with gold in the Temples, for the roots lie deep in unknown places and when you have cleared away the ruins of the broken Temples which cover the spot, and prepared the ground and done those things that I shall tell you to do, behold the trees shall grow again, and in time they shall bear fruit as in the old days and people shall all eat and be well; and I will give you this seed that you may plant it, and the flowers will spring up again and men shall learn Love instead of Hate. But hear my words and take heed, these fruit trees when they grow up are to bear fruit for *all* to eat, and the flowers shall bear their fragrance to every heart; build no Temples to guard them, they are for all, yes, even though they trample them underfoot, for the fragrance of the crushed flower shall rise in the air and soften the breeze with its sad sweetness." And the people were astonished, and some said "She is the Gardener, let us follow her and learn", but others said, "She is another mad deceiver and only fools will hear her words", and they jeered at her and scorned her pupils and made a great mockery at them. For the pupils were as yet foolish and ignorant, and many there were would be gardeners without learning the art, and some were so full of sorrow for humanity that they cried to her, "Give us the seed at once that we may sow it, see the fields are ready and bare, and the people are sick." And they took the seed and planted it in great haste and heard not the words of caution, and most of that seed was lost; but of the labour came wisdom and those who still loved the people more than their own glory, went sadly to her and said, "Your words were the words of wisdom, let us first learn, in order that the seed may not all be lost"; but most of the people scoffed, and said cruel things in their misery and despair. And some of those who had toiled to clear away the ruins of the Temples were in great haste to dig up the ground and their tools cut the roots of the old

tree and the sap ran out, and others said, "Here shall grow the tree, let us mark the spot with a post and set our names upon it", and this they did in vanity, and the post they drove deep down and hurt the root that was trying to spring up. And the people saw the post and written upon it they saw "This is the tree that shall bear the fruit", and laughed bitterly at the post and the vanity of those that set their names upon it, and took no heed that they had laboured long and painfully to find the spot and clear the ground, and some had died there at their work. And the people knew not that love was in the hearts of the workers and the folly that they did was done in ignorance and weakness. And the post may stand or fall, it matters naught: the roots of the great tree are freed once more and men shall learn to plant fruit trees and eat the fruit, and the flowers shall grow and the earth be beautiful and men's hearts be full of love, and joy, and peace, and even the gardens of earth shall become more beautiful, while men shall hear the teaching of the Master Gardeners and learn to become themselves Masters of Wisdom.

RALPH LANESDALE.

THE strong well-balanced man accepts things as they come with a spirit attuned to the sweet melodies of creative power: and weeps not over blighted joys or withered hopes. He looks above and beyond these things, and his soul is filled with rest thereby. He does not essay to control others, for he has as much as he can do to control himself. By this means he converts his enemies into friends, who come to him, as an oracle, for counsel. His control is far greater than that of one whose whole life is spent in trying to control others. The gigantic evils of this life come from the desire to rule others—or to make others do as you wish them to do. Counsel is far better than rule. Let every one do as they like, but scatter light and knowledge of the true way to happiness and power.

Reader, if you have lost youth and happiness—*let go!* If friends have proved false and ungrateful—*let go!* If your heart is torn by unrequited love—*let go!* If you are poor—*let go!* If you are wealthy—*let go!* If Providence forsakes you—*let go!* If you love life—*let go!* If you are tired of life—*let go!* If you look back upon your life's journey with regrets—*let go!* For "He that would save his life shall lose it, and he that would lose his life shall save it".

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